AN EXCELLENT AND LEARNED TREATISE OF APOSTASIE MADE BY the most reuerend and godly learned man *M. Iohn de l'Espine* Minister of the word of God in the Churche of Angers in the Dukedome of Anjou.

DIRECTED AGAINST THE Apostates in the Churches of France.

Written first in the French tongue by the author himselfe, and now faithfully translated into English.

The contentes of the booke appeare in the page following.

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BIBLIOTECA MUSEUM

TO THE RIGHT VVORSHIPFVLL MAISTER THOMAS RANDOLPH

Esquire, Maister and Comptrouller of her Maesties Posts, and one of the Chamberlaines of her Highnesse Exchequer:

THOMAS VAVTROLLIER Printer, wisheth prosperitie in this life, and the ioyes of the life to come.

OVR Sauiour Christe, (Right Worshipful, and most Christian Gentleman) setting forth the state of the kingdome of heauen, by the parable of the seede, *Matth* 13. teacheth, that *some fel vpon stony ground, where it had not much earth, and anone it sprange vp, because it had not depth of*

earth, and when the Sunne rose vp, it was parched, and for lacke of rooting withered away; which our Sauiour himselfe in the 20. verse of the same chapter expoundeth to be, *he who heareth the word, and incontinently with ioy receiueth it, yet hath he no roote in himselfe, and dureth but a season; for assoone as tribulation or persecution commeth because of the word, by and by he is offended*. The trueth of which doctrine hath bene most euident in the Churche of God in all a-
Gen.18. ges. Lot his wife will needes looke backe to filthy Sodome, because it is a rich, and a pleasant place; and the olde sonnes of Israel rather then they will suffer a litle aduersitie as the people of God, will returne into Egypt (an accursed land) so they may haue their Leekes, their Garlike, and Onions; and many will rather returne to Caiphas, and to the pallace of the
Heb.13.13 High Priest, *then they will goe forth with Iesus Christ out of the Campe, bearing his reproche*, refusing vtterly to drinke of the cuppe of the Sonne of God, to weare his cognisance, and are ashamed of the choller of his order; and will at no hand suffer any thing with Iesus Christ (who hath suffered all thinges for them,) to raigne, and to be glorified for euer with him. And surely very miserable experience hereof in these laste times, may dailye be seene in the

Chur

Churches about vs, as thoſe of France, and o-
ther places: ſo many for the heate of perſecu-
tion, and leaſt they ſhoulde beare the croſſe of
Chriſt, haue, and daily do returne to that ſpiri-
tuall Egypt, and myſtical Babylon, the mother
of all abhominations. Among many reuolts
and defections, there hath bene none more
fearefull and horrible, then that moſt dreadful
Apoſtaſie, which befell not long ſince on Saint
Bartholomewes day, in the Churches of An-
jou; ſo many falling away, which neuer ſince
returned to the ſheepefolde of Chriſt: which
moued this excellent and godly learned man,
Maiſter I. de l'Eſpine, Miniſter of the word of
God, in the Church of Angers, to write this
moſt excellent Treatiſe vnto them, that they
might remember from whence they be fallen;
that they may ſee howe they haue defiled the
Temple of God, and made ſad his holy ſpirite;
and the holy Angels to be in ſorowe and hea-
uines, beholding their fall, in betraying the ſon
of God, and in ſclandering the ſufferings of
his glorious Martyrs, baniſhed & driuen from
their countries and houſes, depriued and forſa-
ken of their fathers, mothers, wiues, children,
parents, & friends, caſt into dungeons amonge
Toades and Serpents, bound and fettered, with
all crueltie and outrage by hangmen and exe-

cutioners mangled, afflicted, and tormented. But alas these haue refused this so great an ho-
1.Pet.4. nour, as *to communicate with the passions of Ie-*
Rom.8. *sus Christ, and to be made conformable vnto his image*, in suffering with him, and for the profession of his moste glorious Gospell. This godly and learned Treatise, written by the Author in the Frenche tongue, for the vse and benefite especially of his owne Church, being deliuered and commended vnto me by a reuerend and learned man, faithfully translated into English: I thought it a meditation very necessary in these times for the Church of England also: who although nowe (God be praised) she neede not to shrinke for any fiery triall yet she knoweth not how neare the Lord his
Mat.25. visitation is, and our Sauiour teacheth his seruants continually to watche. That I haue presumed to dedicate it vnto your Worshippe, I thinke fewe men will aske, and no man ought to maruaile, who knoweth your zealous and most Christian profession; and the great duties wherein I stand bound to your Worship for your great fauour and assistance in my distresses and afflictions. Onely I beseech you to receiue it as a signification of my thankeful mind in dutie towards your Worshippe. The Lord giue you grace still to continue euen to

the ende, to bleſſe you here with all increaſe of Worſhip, and with all ſpirituall ioyes in heauenly things, in his moſt bleſſed Sonne Chriſt Ieſus. London, From my poore houſe in the Blacke-Friers this preſent 9. of May. 1587.

Your Worſhips in all dutie

THOMAS VAVTROLLIER.

Heb. 6. 4.

It is impossible that they, whiche were once lightened, and haue tasted of the heauenly gift, and were made partakers of the holy Ghost, and haue tasted of the good worde of God, and of the powers of the world to come. If they fall away should be renewed agayne by repentance: seyng they crucifie agayne to them selues the sonne of God, and make a mocke of him.

Heb. 10. 26.

If we sinne willingly after we haue receiued the knowledge of the truth, there remayneth no more sacrifice for sinnes, But a fearefull lookyng for of Iudgement, and violent fire, whiche shall deuoure the aduersaries.

To the Reader.

THere is some space of time expired since, that I purposed to write some litle treatise of Apostasie, and especially since the slaughter committed on Saint Bartholomewe his day, in the which there chaunced a most horrible & fearfull reuolting in all our Churches, so that of three partes two of them at the leust slipped backe, of those which in the beginning entered into it with so great readinesse and courage, that it seemed they would continually abide in it, without a mind euer to departe, whatsoeuer temptation shoulde offer it selfe vnto them. Neuertheless I had hitherto deferred the same hoping that the feare being ouerpassed, which as a storme and vehement wind, had carried them away from the sheepefold, and hauing had leisure to settle themselues and gather their wits together, they might either of themselues returne, or else be easily called backe againe by the voice of their pastors. But perceiuing that the most part of the Apostates, do not only slumber & harden themselues in their sins: but also become contemners of God, and blaspeme without shame his

word and the true religion, and not content with this, striue by all meanes to withdrawe those from the house of God which continued stedfast in his seruice, and to hinder those that desire to enter into it againe. I deemed it not meete to dissemble any longer, but to be necessary to put in execution the charge which God hath giuen his seruants whom he hath placed in the Church, not onely to pronounce remission of sinnes, to all those who by a liuely faith will lay hold of it through the preaching of the Ghospell: but also the withholding of the same, from all those, who with an hard and obstinate heart, do still reiect the wordes and promises of saluation. Which must not seeme strange, seeing the Ministers of the Ghospell be not onely ordained to vnloose & absolue those that beleeue, but also to binde and condemne those that remaine obstinate in their infidelitie. For which cause God seeing the stubbornnes and hardnes of the Iewes, doth send vnto them his Prophet Esay, to blind and harden them yet more. Esay.6.9. Go (*saith he*) and say vnto this people ye shall heare in deede, but ye shall not vnderstand: ye shall plainely see, and not perceiue. Make the heart of this people fat, make their eares heauy, and shut their eyes, least they see with eyes, and heare with eares, and vnderstand with their hearts, and conuert, and he heale them. *Which afterward was often-*

times

times alledged against the Iewes by Iesus Christ, & his Apostles, to condemne their obstinacy. And as Moses publishing the law, said to the people, that in it he set before their eies life & death, according to their obedience or disobedience towardes the same, so S. Paule writeth, that the one & the other are represented in the Gospell, according as the men to whom it is preached, are faithfull or vnfaithful. We are, *(saith he)* vnto God the sweete sauour of Christ, in them that are saued, and in them that perish: *that is to say,* to the one the sauour of death vnto death, & to the other the sauour of life vnto life. *And Iesus Christ also, as Simeon said to the Virgin,* is not he as well appointed for the fall, as for the rising againe of many in Israell? *And as he is to some sanctification and saluation, is he not likewise to others a blocke of stumbling, and of offence, a snare and a net vnto all those which abide in vnbeleefe? If then it chance that any Apostates or delayers of time will spare so much leisure as to reade this treatise: I desire them that it may be with great attention, and that vvithout any passionate or preiudicate minde, they vveigh all the reasons and argumentes of the same, setting alvvayes that before their eyes, vvhich Iesus Christ spake to his Apostles: that vvhatsoeuer they shoulde binde on earth by his vvorde shoulde be ratified*

Matth. 13. Mark. 14. Luk. 8. Acts. 28. Rom. 11.

2. Cor. 2. 15.

Luk. 2. 34.

& firmly bound in heaue. To the end they may not deceiue themselues in their discourses & vaine imaginations, esteeming the thoughtes of God to be as their thoughts, & his waies as their wayes: contrarie vnto that which the Prophet sayth. Let all of vs therefore giue place vnto the worde of God, and let vs beleeue that it shall be sure for euer & endure eternally. And considering that by the decree and irreuocable ordinance of God it is necessary that all knees should bende to do homage vnto Iesus Christ: let vs rather choose to acknowledge and embrace him nowe for a Sauiour, and welspring of life, then in the ende be constrained to anouche him and finde him, as the Deuils, a iudge that will not be intreated, and a consuming fire.

A TREATISE OF APOSTASIE MADE BY M. I. DE L'ESPINE MI-nister of the word of God in the Churche of Angers.

The Preface.

Chap. 1.

THE inconstãcie of men is a thing which cannot be but most wonderfull, vnto those who will cõsider it well, which may be perceiued diuers wayes: but especially in the varietie and alteration of their purposes & affections, and in that they can not find any estate of life in this world, whiche may either wholly satisfie their humor, or in which they can abide and rest any long time, for being by and by glutted with the thing whiche they presently enioye, they do either with grief desire that which is not any more in their power, or els long for those thinges which they could not as yet obtaine, and when they haue obtained them, they will loath them aswell as those which earst they had enioyed. And are like vn-

to thoſe who hauing a queaſie ſtomake, finde nothing wel ſeaſoned for their tooth: or as ſick bodies whiche are not able to finde any good reſting place in bed, whereſoeuer they be layd. And although God by an eſpeciall fauor, doth call ſome of them into his houſe, and bringing them into his church, doth adopte thē into his familie to lighten thē, and to make them taſte of the heauenly gift and of the good word of God, to make thē partakers of the holy ghoſt, & of the powers of the world to come, which is a cōdicion the beſt that can be choſen or deſired in the world, and the which alone is able to bring contentement, and a perfect felicitie to all thoſe that can obtaine it: Neuertheleſſe there are ſome ſo crooked & froward, that hauing taſted of it, do in the ende loath and diſdaine it aſwell as the other. Though in deede the dwelling in the houſe of God be ſo happy a thing, that the ſilly doorekeepers of the ſame ought to account themſelues more happy for hauing a litle corner to abide in it, then if they had in other places the moſt rich, gorgeous, & ſtately buildings in the whole world. But that befalleth theſe kinde of men which the Poetes and fables do record of the moone, who deſiryng her mother that ſhe might haue a garment, made fitte and proportionable for her

Heb. 6. 4.

Pſal. 84.

body

body: she excusing her selfe, sayd: my daughter howe can that be since thou hast a bodye subiect to so many changes and alterations, and which neuer anye space reteyneth the same forme? Euen so it is not possible to fitte these men which are so inconstant and vnstable, of any estate wherein they can abide, and although to couer their shame, and to cloake somwhat their inconstancie, they seeke some vayne and friuolous excuses, striuing to lay the fault of their lightnesse, vpon that side which they had chosen: raysing all the false rumors & scladers that they can imagine, to dissame it & to shew that they haue not forsaken it without great cause: neuertheless when all things shalbe narrowly searched, all the blame will light in their owne neckes, and in the end it will appeare, that euen as, one can not fitte a garment for him that hath a body mishapen, nor a shooe for him that hath a stubbed foote, not because of the imperfection of the garmẽt, or shooe, but because of the body and of the foote to which they should be fitted: so these kinde of men, cannot finde any estate whiche both beseeme them, or is altogether answerable to their appetite, onely because of the defaulte and corruption of their myndes, which are peruerse & crooked, for as a body stronge

& well made, cā aſwell beare the great coldes, and intolerable ſharpneſſe of winter, as the extreameſt heates of ſommer: ſo a mind well diſpoſed and aſwell inſtructed, is euer like vnto it ſelfe, and doth not change according to the diuerſitie of chances which happen vnto it: but hauing foreſeene that in all kinds of life, there is pleaſure and payne, ſweete and ſower, and a like ſucceſſiō and recourſe from the one to the other, is neuer but well reſolued happen what will: but in all mutations remayneth ſtedfaſt, and as a quadrate and foureſquare body, is euer firme and ſtable on what ſide ſoeuer it be layd.

That there is want of iudgement in the Apoſtates.

Chap. 2.

WHat can then be ſayd or iudged of theſe wretched Apoſtates of our dayes, who haue ſo diſloyally betrayed and denyed Ieſus Chriſt, forſaken the Church for the redeeming and ſanctifying whereof, he yelded himſelfe to death, and reiected the doctrine of the Goſpell which was ſent vs downe frō heauen by the ſpirite of God, receiued of all the Patriarches, preached by the Prophetes, Ieſus Chriſt and his Apoſtles beleued and approued in the world, and ſealed by the death and blou

Ephe. 5. 25
2. Pet. 1.
Heb. 1.
1. Tim. 3.

offo inany millions of Martyrs and faithfull witneſſes, all which with great conſtancie and inuincible courage, haue confeſſed and maintayned it euen before Kinges and Emperours, being not aſtonyed either with their preſence, or threatninges, or with moſt cruell tormentes which were prepared for thē, or with any danger which either could be ſet before their eyes, or els which they thēſelues could cōceiue? what cā they alleage to colourther Apoſtaſie? They will in deede cōdēne in the cōpany of infidels, (which allow all that they ſay & take pleaſure in their talke) our Religiō in generall: yea there be ſome ſo farre gone and ſo ſhameleſſe, that they dare openly name it euill: But when any do vrge them to ſhew or note ſome particular pointe, either in the doctrine or diſcipline; or els in the whole order whiche we vſe in our Churches, that may with reaſon be reprehended: thē they become as dumbe as dogges, and ſhewe vnto all mē of iudgemēt & good vnderſtāding that they are but backbiters & that it is not any wāt, or colour, that they haue eſpied in the religiō, that hath cauſed thē to reuolte or hindered thē from perſeuering conſtātly in the ſame, as many haue done, vnto the ende: But that it was their own affectiōs, which make all thoſe vnſtedfaſt & incōſtāt which are not able

to rule and gouerne thē: and a grief of mynde, which cā not beare the burthē & weight of the
1.Tim.3. crosse, which is ioyned with the profession of the true religion. And finally a rashnes and raging of the passions, whiche beare rule in that kind of men, & do egge thē forward, and carie them away in all their intents and actiōs, more by a blind and vnbridled furie, then by a prudent & sage coūsaile, & if there had bene in thē but the least sparke of wit and discretiō, before they had embraced the Religion, should they
Luk.14.24 not haue listened to the coūsell of Iesus Christ, & followed the exāple of those who intēdyng to build a great & sumptuous house, do before the vndertaking therof cast an accounte of the cost & charges which must be bestowed thereon, lest that not hauyng well weighed their wealth, taking more in hād then they are able to performe; they be constrained with shame in the end to leaue their worke vnfinished: or of the king who going to warre with another, forecasteth diligently whether his power be sufficient to ouercome his enemy: fearing least that, he assaulting him beyng but weake, he should be vanquished and put to flight? Our Apostates likewise, ought they not before they embraced the Religion, to haue cōsidered first of all the incommodities and commodi-

ties they ſhoulde reape thereby: and that no
man is meete to follow Chriſt which is not re- Math.5.
ſolued to expoſe himſelfe to the hatred, repro-
ches, iniuries, and perſecutions of the whole
world? that hath not a croſſe continually loden
on his ſhoulders to the whiche he be ready to Math. 10.
be nailed and tyed vp for the confeſſion of the
name of God when as his houre ſhall come?
whiche alſo is not ready to giue ouer with a
chearefull harte, father, mother, wife, children, Math. 19.
frendes, houſes, landes, honors, eſtates, kindred,
goods, riches, pleaſures, reſt, libertie, life, and all
whatſoeuer he accounteth moſt deare and pre-
cious vnto him in this world, to follow Chriſt?
And who, to cõclude accordyng to the exam-
ple of Moſes, doth not *rather choſe to ſuffer* Heb.11.
aduerſitie with the people of God, then to en- 25.
ioye the pleaſures of ſinne for a ſeaſon: eſtee-
myng the Croſſe and rebuke of Chriſt greater
riches, then all the glorie and treaſures not one-
ly of Egipt, but alſo of all the Realmes and
Empires of the whole earth. If the Apoſtates
had bene wiſe and well aduiſed, they ought to
haue forecaſt all theſe thinges in their myndes
before they entred into the Church, and after
to haue conſidered, whether in takyng of this
harte vpon theſe cautions and conditions, their
ſtrength were ſufficient to ſuſtaine thẽ, which

they did not: but as freshwater souldiers, who for want of experience thinke, whē they cause themselues to be enrolled, and when first they muster vnder their captaines, that there is no trouble, no labour, no citie, no force, that shall encounter with them, which they are not able to foyle and ouerthrowe: and yet neuertheless be discouraged and dismayed as soone as they come to any assault or skirmishe, or els to any sore encounter wherein it behooueth them to bestirre themselues, and shewe in deede their vertue and valour. So they which neuer had assayed the enemies of Iesus Christ, nor borne the bruntes and assaultes which the deuill, the world, the flesh, the Antichrist and all their troupes do raise against him, and all those that follow him, thought that the profession of the Gospell had bene but a play or sporte, and vnder that hope entred into the Church of God. But perceiuyng the euill intreatie whiche the children of God receiue in it at the handes of the world, they continued not long in it without repenting; and seeking the meanes by the which they might withdraw themselues from it, with some honest cloake if it might be possible: because they could be content to followe Iesus Christ, as those who hoped to haue liued of free cost in his company, and to finde alway

Ioh. 6.

the tables furniſhed: but not as Simon of Cyren, vpon cõdicion to cary his croſſe after him. I appeale vnto your conſciẽces, O ye Apoſtates, is not this the truth of it? If the kitchin of the Huguenotes had bene as fatte as that of the Chanons, Biſhoppes, Abbotes and Cardinalles of Papiſtry, and the Religiõ which we follow as eaſie to the fleſh, as Antichriſtes, you would doutleſſe haue ſtayed with vs: being yet at this day conuinced in your owne conſciences, at leaſt if there remaine any at all in you, that the truth is on our ſide, and that the ſeruice done vnto God in our Churches is wholy adminiſtred accordyng to the rules and ordinances which he himſelfe hath left vs in his word: and that contrariwiſe the Popes and all his adherents Religion, is nothing els but meere trifles and toyes, and vayne ceremonies, which light headed men haue inuented and eſtabliſhed in the Church of God of their owne braine, whẽ the candell of the word of God was extingui- Pſal. 119.
ſhed and put out, which ought euer to go before vs as a light, to lighten and guide vs in all thinges which we do to ſerue him: for we can not ſwerue neuer ſo litle from it but we ſhall ſtumble by and by, like ſilly blind men: conſideryng that the whole ſeruice of God to be true and lawfull, muſt be meaſured by obedi-

ence, which can onely be grounded vpon his
1.Sam.15. lawes and holy decrees. For if we wil go about to do any thing which concerneth his seruice, except that which he himselfe hath expressely prescribed: he will say vnto vs that whiche is
Esay.1.12. written in the Prophesie of Esay, who required or sought these things at your handes? Let the Apostates then giue glory vnto God, and cease, if they cā, from blaspheming agaynst the spirite of God, against the doctrine of the Gospell, against the Church, against Iesus Christ: to conclude agaynst the truth and wisedome which they themselues haue iustified and approued, when they were as yet in their right wittes, and when as the deuill which is entred into their hartes with seuē other spirites worse then himselfe had not troubled their myndes, as he hath done since they are departed from the house of God: and let them accuse rather their owne foolish inconstancie, whiche hath caused them to giue ouer the best side without all comparison, and the surest, & the most honorable, that can be chosen by reasonable mē,
Psal.16.5. namely God his side of whiche Dauid speaketh, *The Lord is the portion of mine inheritaunce and of my cuppe, thou shalt maintayne my lotte, the lynes are fallen vnto me in pleasant places: yea, I haue a fayre heritage.* And

moreouer *I will prayse the Lord, who hath giuen me counsayle: my reynes also teache me in the nightes. I haue set the Lord alwayes before me: for he is at my right hād: therfore I shal not slide.* And in another place: *yet I was alway with thee: thou hast holdē me by my right hand: thou wilt guide me by thy counsail, and afterward receiue me to glory.* Psal. 73. 23.

What the wretchednesse of the Apostates is.

Chap. 3.

BVt now let the Apostates stay themselues here a while to consider, into what a deepe pit and gulfe of wretchednesse and miseries they haue cast themselues into, leauyng God, who is the welspring and fountayne of life & al felicitie: in whom alone consisteth all the good that we cā euer desire, looke or hope for: and who alone by his aboundance, is able to satisfie and content all our appetites, and onely by the brightnesse of his countenance, to make vs perfectly happy. The happy and eternall life, sayth S. Augustine, cōsisteth in that we liue with, God and of God: that is to say that he himselfe be the soule which doth animate and quickē vs, and the foode which doth nourish vs. *O God*, sayd Dauid: *thou art my* Psal. 36. 8. Psal. 16. Psal. 23.

portion and all my good: and in the 23. Pſalme: *The Lorde is my ſhepheard I ſhall not want:* which is to ſay, that we may handle more particularly that which he ſaith in generall; into what danger ſo euer I fall thou ſhalt be my Sauiour: in darkneſſe thou ſhalt be my light: in warre, thou ſhalt be my defender: in ſickneſſe thou ſhalt be my Phiſition: in ſorrowe and wearineſſe of mynde, thou ſhalt be my comforte: in my feebleneſſe, thou ſhalt be my ſupporte: in perplexitie, thou ſhalt be my counſaile: when I am gone aſtray, thou ſhalt be my guide: being fallen, thou ſhalt take me vp agayne: ſtanding, thou ſhalt maintayne me: in pouertie, thou ſhalt be my treaſure: in miſerie, thou ſhalt be my felicitie: in payne, thou ſhalt be my ſolace: in ſinne thy mercy ſhalbe my iuſtice: in iudgement thy grace ſhalbe my abſolution: to cõclude in death, thy ſpirit ſhalbe my life. There is nothing then that can be wãtyng vnto vs in God in whom are all thinges; what didſt thou thinke, O thou moſt wretched creature, when as thou forſookeſt him to yeld thy
Pſal.115.5 ſelfe ouer vnto Idols, which cannot teach thee any thing, being dumbe, nor ſee thy miſeries, beyng blinde, nor heare thy prayers, beyng
Ier.10. deafe, nor defend thee, beyng vnable, nor goe
Hab.2. and come to ſuccourthee, beingnotable to be-

ſtirre

ſtirre theſelues at all: doeſt thou not ſerue this
day for an example to verifie the ſaying of the
Prophet: that thoſe which ſerue and worſhyp Pſal. 115.8
them are like vnto them: hauing no more ſence
or vnderſtanding then they haue? for it is not
needefull to alleadge any other argument to
proue that thou art depriued of all iudgement,
then the onely exchange and permutation
which thou haſt made of god to Idol, which
is as much as to ſay of an all to a nothing, and
of a happines to a miſerie: for ſo the falſe gods
are called in the Scripture. May we not nowe
ſay of thee and of thoſe that are like vnto thee,
that which the Prophet Ieremye once ſpake
with great exclamation. *O ye heauens, be a-* Ier. 2, 12.
ſtonied at this: be afraide and vtterly confoun-
ded, ſayth the Lord: for my people haue com-
mitted two euils: they haue forſaken me the
fountaine of liuing waters, to digge them puttes,
euen broken puttes, that can hold no water. If a
husband were cruell, rigorous, and altogether
intollerable in his manners, and in his conuer-
ſation, the wife which ſhould leaue him, and
depart from his houſe, not being able to beare
his euill intreaty which he ſhould vſe toward
her, might in ſome reſpect be excuſed: but if
he ſhould loue her as he ought to doe, and in
all things be gentle and bountifull vnto her,

ſupporting her in all her infirmities, and intreating her with all meekenes and beningnity, ſhould ſhe not be blamed and condemned of all the world, if ſhe woulde forſake him? What then can theſe Apoſtates obiecte againſt God wherewithall to couer their Apoſtaſie? God, I ſay, who is ſo meeke and gentle, whoſe mercy, as the Prophet ſayth, endureth for euer, who alone is good, and cauſeth his ſunne to ſhine vpon the good and bad, and who doth ſend the raine both to the iuſt and vniuſt. *Who is gratious and mercifull, ſlow to anger, and of great mercy, who is good to all, and his mercy is ouer all his workes. The eyes of all,* ſayth he a litle after, *waite vpon thee, and thou gineſt them their meate in due ſeaſon. Thou openeſt thy hand, and filleſt all things liuing of thy good pleaſure.* And in the Pſalme following: *He executeth iuſtice for the oppreſſed: he gyueth bread to the hungry: the Lorde looſeth the priſoners: the Lorde gyueth ſight to the blind: the Lorde raiſeth vp the crooked: the Lorde loueth the righteous. The Lord keepeth the ſtrangers, he relieueth the fatherles and widowe.* The Lord complaineth by his Prophet Micha, of his people, that had treacherouſly forſaken him, hauing neuer giuen them any ſuch occaſion. *O my people, what haue I done vnto thee? or wherein haue I grieued*

Pſal. 145.
Matth. 9.
Matth. 5.
Pſal. 145. 8
verſe 15.
Pſal. 146. 7
Mich. 6. 3.

hee? teſtifie againſt me. Surely I brought thee out of the land of Egypt, and redeemed thee out of the houſe of ſeruants. All this complaint doth not belong vnto the Apoſtates, who haue ſo villanouſly giuen ouer this mighty God, of whome they haue receiued the life, and all the mouing and feeling which they haue, who are onely of him, and by him, who haue neither land houſe, nor goods, which they hold not of him, and of his meere fauour: who without him are nothing els but nothing, and altogether vanitie: who hath ſo often ſpared them, although through their hypocriſie, and other thouſand and thouſand damnable ſinnes, they haue deſerued many times vtterly to be caſt awaye, and who yet at this preſent houre would ſtretch forth his armes to receiue and embrace them, if by a true repentance they could in ſome ſort returne vnto him. And notwithſtanding after he had ſo many wayes teſtified this ſo great liberalitie towards them, their children familie, and all that belong vnto them, they haue all at once forgotten the benefites which they haue receiued, together with the author which hath beſtowed them: and they themſelues who by the inioying of them, doe make themſelues at this preſent guiltie of a moſt villanous ingratitude, is it

possible, I pray you, sufficiently to detest this most odious and execrable crime; to haue left such a Lord, and with great contempt to haue turned the backe vnto him, after so many honors and fauors, such bountifull and good intreaties, to go a whoring after those two ruffians and whore-mongers: namely, the Deuill, and the world, who are altogether infected, & most filthye, to the ende to committe againe whoredome and adultery with them? Is it possible also worthely to lament the pitifull and miserable estate, to the which the poore wretches are brought at this day? For as they haue forsaken God: so he for his part hath forsaken them, and departing from them, hath also bereaued them of his spirite, and of his grace, whereof he threatened the Iewes, who obstinately reiected him, and the worde of the Gospel which he preached vnto them: your house Matth. 23. sayth he to them, shall be left desolate: for when we regard not to know God, he giueth Rom. 1. 28 vs ouer into a reprobate minde void of vnderstanding: and then we are cast away vtterly and destroyed, without all hope of any recouerie. As the Prophet sayde: *Lo, they that withdraws themselues from thee, shall perish: thou destroyest all them that go a whoring from thee: as for me, it is good for me to drawe neere vnto God* Psal. 73

therefore

therefore I haue put my truſt in the Lord God, that I may declare all thy workes.

That God departeth from the Apoſtataes.

Chap. 4.

THere haue bene ſome which haue gone aſtray ſometimes from God, whome neuertheles God forſooke not, as our firſt parents, who being created of God, after his image, that is to ſay, in ſtate of innocēcie, good, perfect, whole of body and ſoule, free, wiſe, and if they themſelues had would, immortall and happy: neuertheles not being contented with their firſt eſtate which he had graunted vnto them in his houſe, forgetting themſelues, and the great benefites which they had receiued at his hands, by a pride and damnable ouerſight, they forgate ſtraight way their dutie, and the obligation by the which they ſtoode bound vnto him, and withdrawing themſelues from his obeiſance, they did forthwith caſt themſelues and all their poſteritie headlong into the great miſeries which we ſee and feele yet in theſe dayes in the world. Dauid likewiſe, who had bene ſo loued, cheriſhed, and fauored of God, who had exalted him euen to the ſceptre, and the royall throne, and had giuen him

the leading and gouerning of his people of Israell: yea and had honored him with his couenants and promises, as he had done our father Abraham: neuertheles all these graces and fauours did not hinder him from forgetting and offending him: Which was the cause afterward of great broiles and tumults which arose and sprange vp in his house, as it had ben out of a springe. The prodigall sonne also left his father, and in steede of humbling him selfe before him, and staying in his house to performe that seruice toward him which was due, came vnto him in great pride of minde to aske him the portion of the goods that fell vnto him: and since that time did nothing but go astray more and more, frequenting euill company, and spending in a short space all that he had gathered together with dissolute and riotous persons, vntill such time as being driuen to extreame necessitie, he began to come to himselfe againe, and to returne to a good iudgment. S. Peter likewise, who by the doctrine
Luk.15.12
works, and example of Iesus Christ, had a long time bene instructed and informed in his company, in which he had bene borne-withall in his ignorance and other infirmities, and receiued infinite fauors of his maister: neuertheles he denied him, and at such time as he ought to
Mat.26.69

haue bene neareſt vnto him, to haue aſſiſted and comforted him. Nowe all theſe aforeſayd, had for a time left God, and were worthye through their ingratitude and diſloyaltie, to haue bene vtterly reiected of him, but he did not execute the rigour of his iudgement a- gainſt them, nor rewarded them as they had Luk.15.4. deſerued, becauſe in deede they were his chil- dren: but hath ſought them himſelfe as poore ſilly loſt ſheepe, which were altogether ready to periſhe, if he by his great mercy and grace had not ſoone preuented them. And all this good did betide them, becauſe he had neither giuen them ouer, nor forgotten them, as he had bene forgotten of them, & becauſe this deepe roote of the good pleaſure of God did ſtill re- ſerue and retaine in it ſome ſappe and iuice to keepe them from withering and dying. But the Apoſtates who willingly, and of ſet purpoſe, not being forced by any conſtraint, haue re- uolted from God, of whome we ſee ſo great a number in theſe latter daies, what hope can re- Heb.6.6. maine in them, ſithence they can not be renew- ed againe by repentance? ſeeing there remai- Heb.10.26 neth no more ſacrifice for their ſinnes: and ſe- ing they crucifie againe vnto themſelues the ſonne of God, and make a mocke of him? the Apoſtle doth propound vnto them nothing

els but a fearefull looking for of iudgement, and violent fire which shal deuoure the aduersaries. Moreouer, being no more participant of the prayers of the Church, or of the prayers of
Ioh.17.9. Iesus Christ, who going to his death, declared that he prayed not for the world, and by consequent, they were excluded from the Communion of saintes, what hope is there of their saluation? I know well enough that the most part of them doe iest at those things which we say, and that they doe not beleeue, either the word of the Apostle, or ours: But they ought
1.Cor.10. 22. to note that which S. Paule speaketh: namely, that neither we nor they are stronger, no nor so stronge as God, that we should preuaile
Matth.5. 18. against him. Also the heauen and earth shall perish: but one iotte of it shall not passe till all be fulfilled: and to conclude, that which the wise man sayth, that men commonly make great discourses in their mindes: but whatsoeuer they thinke, the counsaile of God getteth the vpper hand, and what imagination soeuer we haue to the contrary, he remaineth stable, firme, and immoueable. If then the Apostates hauing cast themselues out of the Church, doe giue no more place or authoritie to the worde of God, or to any admonition which may be made vnto them in his name, it is time lost to

speak

ſpeake vnto them, as experience teacheth euery day thoſe that will yet make proofe thereof. And what ſhewe or likelihood ſoeuer they make, that they haue a deſire to returne to vs againe, they do it either to deceaue vs, or to content in ſome ſort thoſe of whom they haue yet ſome regard, and not for any good wil they beare vnto it. Let vs therefore leaue them in their filth, following the counſaile of Sainte Iohn. *He that is vniuſt, let him be vniuſt ſtill: & he which is filthy, let him be filthy ſtill: and he that is righteous, let him be righteous ſtill: and he that is holy, let him be holy ſtill.* Let thoſe notable ſayings of the Prophet neuer be blotted out of our harts. *Bleſſed are the people that be ſo, yea bleſſed are the people, whoſe God is the Lorde.* And this likewiſe. *Bleſſed is that nation, whoſe God is the Lord: euen the people that he hath choſen for his inheritance.* As alſo this. *They that withdrawe themſelues from thee, ſhall periſh: thou deſtroyeſt all thoſe that goe a whoring from thee. As for me, it is good for me to drawe neere vnto God: therefore I haue put my truſt in the Lord God, that I may declare all thy workes.*

Apoc.22. 11.

Pſa.144.15

Pſal.33.12

Pſal.73.27

That the Apoſtates are euer purſued by the iuſtice of God, which ſuffereth them not to haue any reſt in their conſciences.

Chap. 5.

WHen we sayd that the Apostates hauing left God, are also in like maner reiected of him. It must not be vnderstood generally, as though God were altogether departed from them: for filling all things (as the Prophets save) there is no part of the worlde which is not replenished with his essence: but we vnderstand onely, that he is separated from them, as touching his grace, his mercy, his spirite, his sanctification, faith, remission of sinnes, repentance, and all meanes of their saluation. For as concerning the power, wrath, and iustice of God, they can not so escape, but that they shall be pursued incessantly. For there is no meane betweene the mercye and wrath of
Ioh.3. God: and it is necessary that whosoeuer doth disdaine his grace, should in the ende taste of the rigour of his iustice. But now the case standeth so, that the wrath of God abideth vpon vs, vntill such time as it be turned away, and a-
Heb.10. uoided by a true faith in the Gospell, that is stronge and stable vnto the ende. The Apostates then, who all at once haue not onely made shipwracke of their faith, but also of the Gospell, of God, of Iesus Christ, and of all religion, haue they not day and night, waking and

sleeping

sleeping, the sword of the wrath of God con-
tinually hanging ouer their heades: but as Ba- Numb. 22.
laam his asse perceiued the sword which pur- 23.
sued him before his maister, who rode vpon
him: so such men are so blinded by the Deuill
and their owne lustes, that they can not per-
ceiue the iudgements of God which are at
their heeles, and follow them steppe by steppe.
O that their eies were open as the eyes of Eli- 2. King. 6.
sha and his seruant, then should they see about 17.
them millions of deuils ready to destroy them,
as the seruants of God saw themselues enuiro-
ned with an infinite multitude of Angels to
defend and saue them; though in deede they
thinke nothing lesse, they being vnto them in-
uisible: neuertheles they ought to consider
the danger to be so much the greater, because
hidden enemies are euer more dangerous, then
those who are altogether open and knowen. So
the Deuils and all the gates of hell, yea and all
the creatures which are in heauen and in earth,
be enemies vnto those that are enemies vnto
God, and to those from whome he hath with-
drawen his fauor: and there is not one of them
which doth not with all her might and maine
striue and contend to bring to passe their de-
struction: as likewise contrarily, all helpe to Rom. 8. 28
saluation, to those that loue God, and are loued

of him againe: and there is no creature which doth not by and by make a couenant with vs, when we are once fumely knit and vnited vnto him. *I will euen marry thee vnto me in faithfulnes*, (sayth the Lorde) *and thou shalt knowe the Lorde. And in that dye I will heare*, (sayth the Lord) *I will euen heare the heauens, and they shall heare the earth, & the earth shall heare the corne, and the wine, and the oyle, and they shall heare Israell.* Whereby we may easily gather, that all creatures draw neere vnto the children of god, and do cherish them as soone as they see them come into fauour with God: and contrarily, that they slide backe and start aside from those who are bereaued of his grace. For it is a generall rule which we ought euer to remember: namely, that the grace and loue of God, is the offspring of all benediction, and that his wrath on the other side is the fountaine of all malediction: so that without the one nothing is blessed, and with the other all things are cursed. What then can these wretched Apostates doe, who eating, drinking, going, comming, whether they sit or stand, whether they walke or lye still, are euer musing in their bed, at the table, within and without the house, before and behind them of the wrath of God, with a firebrand in his hand ready to consume them. If they

Hosea. 2. 20.

Leuit. 25. Deut. 28.

hey will turne aside, they shall meete with a Lyon (as sayth the Prophet) if they will re- turne thinking to flee, and saue themselues: on the other part, there will by and by a Beare start out before their eyes: and if to assure themselues on all sides they will come to their house againe and leane their hand on the wall, hey shall finde in it a Serpent whiche will bite them: which is as much to saye, as that hey can neither finde hole nor secret corner, wherein they may hide themselues from the wrath of God, which is exceeding fearefull o all those to whome he sendeth it, as the Apostle sayeth: *That it is a fearefull thing to fall into the handes of the liuing God*. Which may euidently appeare by the examples pro- pounded vnto vs in the Scriptures, as in Caine, who hauing slayne his owne brother for religion, and fled from the face of God, hat is to saye, hauing giuen him ouer, and he Churche which was gathered together n his fathers house, neuer had afterward a- nye reste of conscience: but as a man vexed with furie, went heere and there like a va- gabound and runnagate, with a fire whiche did consume him, and with an vnquietnes of minde, whiche suffered him not to reste n anye place. Saule likewise when the spi-

Amos.5. 19.

He.10.31.

Gen.4.14.

1.Sam.18. 10.

rite of God had forsaken him, and was de-
parted from him, did not the euill spiri-
foorth-with come vpon him, and since tha-
tyme neuer ceased to torment him, vnti-
he had throwne him headlonge into de-
spaire? Iudas also, after he had betrayed Je-
Ioh.13. sus Christ, and that the Deuill by reason o-
his couetousnesse had once entered into hi-
heart, and had drawne him awaye from th-
true Churche, whiche was the companye o-
Iesus Christ and his Apostles, to reconci-
himselfe vnto the Priestes and Pharisies, an-
to make him to enter againe into their Sina-
gogue, had he euer any quietnes in his soul-
after that? did he euer thinke of any thing-
but onely howe he might destroye himselfe-
hopyng though in vayne by this meanes to-
rid himselfe out of that fearefull griefe where-
with his conscience was vexed and tormen-
ted? And they of whome mencion is made
Apoc.6.16 in the Prophetes, and in the Reuelation of
& cap.9. Saint Iohn, who hauing receiued the badge &
cognisance of the beast, and hauing dronke of
the cup of hir whoredomes & abhominations
not hauing repented, seing themselues in the
ende ouerwhelmed with the iudgementes of
God, for hauing euer beene coupled with An-
tichrist, will they not say to the mountaines

fall

ll on vs, and to the earth open thy ſelfe, de-
our and ſwallowe vs vp quicke: to the ende
ey may eſcape by this meanes if it were poſ-
ble the great griefe and anguiſhe of minde
herein they liue? All which teſtifie plainely
nto vs, that the wicked who ſeperate them-
lues from God, and will exempt themſelues
om his obedience, are ſo purſued by his iu-
ice, that they can neuer take any good reſt
n their mindes. Alſo the holy Scripture ſaith
hat in whatſoeuer happy & floriſhing eſtate
hey be, whatſoeuer proſperitie they haue,
whatſoeuer riches or goodes they do poſſeſſe,
o whatſoeuer honours and dignities they are
xalted, and whatſoeuer delicacies and ſweete
leaſures they inioye, yet notwithſtanding
hey are neuer at reſt nor at quiet in their
mindes. For (as Dauid ſaith) *The face of the Lord is againſt them that do euill, to cut of their remembrance from the earth.* And their conſci-
ence which waiteth continually on them as it
were a Sargeat neuer ceaſeth to threaten them,
and to ſet before their eyes, continually the
wrath of God, and his arme which is alwaies
ſtretched foorth to beat them downe. And I
pray you what other thing is hell, eternal fire,
gehenna and the bottomleſſe pit, where the
Deuill and the reprobate ſhall be condemned

Eſay. 49.
Pſa. 34. 16.

to remaine for euer, then this horror, and liue
ly apprehenſion and feeling of the wrath o
God, which doth pearce and goeth clean
Iam.2.19. through them? As Saint Iames ſaith, that th
Deuils beleeue there is a God and tremble
There is nothing that cauſeth the Angels i
heauen to be contented and happie, but onely
the feeling of God his loue towardes them
which they read and plainely ſee expreſſed i
his face, and in the earth likewiſe there is no-
thing that doth comfort the children of God,
and vpholde them in all their afflictions, but
his great and incomprehenſible loue towarde
them, which they ſee vnfolded in his word, i
his ſacramentes, and in the whole order of the
church, and aboue all in the face and death o
his ſonne. That is it which Dauid deſired a-
Pſal.4.6. boue all things, as it appeareth: *Many ſay, who will ſhew vs any good? But Lord, lift vp the light of thy countenance vpon vs. Thou haſt giuen me more ioy of hart, then they haue had when their wheat and their wine did abounde. I will lay me downe, and alſo ſleepe in peace: for thou, Lord, only makeſt me dwell in ſafetie.* And contrariwiſe there was nothing that he grudged at ſo much nor that grieued him ſo ſore, as when he ſawe the libertie taken away by the tyrannie and violence of Saule from reſorting with the

people

eople of God, vnto thoſe places whereas he iſcouered his face vnto them. *As the hart* Pſal.42.1.
rayeth for the riuers of water, ſo panteth my ule after thee, O God. My ſoule thirſteth for God, euen for the liuing God: when ſhall I come nd apeare before the preſence of God. And not nely Dauid: but alſo the whole church in all ges hath euer in her greateſt afflictiõs ſought nd founde her principall conſolation in the ountenance of God. Let vs therefore heare what ſhe ſaith. *Turne vs againe, O God, and* Pſal.80.3.
auſe thy face to ſhine that we may be ſaued. And litle after, *Turne vs againe, O God of hoſtes:* verſ.7.
Cauſe thy face to ſhine and we ſhall be ſaued. As he ſaith in an other place alſo, *They ſhall looke* Pſal.34.5.
nto him, and runne vnto him, and their faces ſhall not be aſhamed. A man who euery where would fly the light of the ſunne, and ſeeke to liue in darkeneſſe, would he not be moſt miſerable, abhorring the faireſt, the pleaſanteſt, & the moſt neceſſarie creature, that God hath placed in the world? What will then become of the Apoſtates who flie the face and pre- 1.Ioh.1.5.
ſence of God which is a light in which there is no darkeneſſe, and of which as of the ſunne all the earth ought to reioice, when as by his grace he ſendeth downe his cleare light and bright beames vpon her. For as the moone

looking vpon the ſunne by her aſpect, doth re-
ceiue from him all her beautie and brightneſſe:
ſo we receiue of God alone, all the vertue and
perfection that is in vs, when as it pleaſeth him
to looke vpon vs with the eye of his mercie.
And as the earth is commonly deſert, barren
and not inhabited, in thoſe regions which lye
farre diſtant from the ſunne, hauing neither
delight nor commoditie that either may draw
ſtrangers to frequent it, or elſe allure the inha-
bitants to remaine & abide in it: ſo when God
is departed from any realme, prouince, citie,
houſe, or priuate perſon, all is darke and out of
order in it, and there is neither delight nor a-
ny good at all that can reioice or content him
Cicero. that dwelleth therein. The olde Philoſophers
had wont to ſay to cauſe friendſhippe to be
more commendable and amiable to the whole
world, that without it man his life was loath-
ſome and vnſauery, and that in the ſociety and
trafficke of men, it did ſerue to that vſe that
ſalt doth in meates, that is to ſay, to ſeaſon
them, and cauſe that the one take pleaſure and
delight to liue and occupy with the other.
Which is true, & daily experience doth teach
vs that when we power out either our ioyes or
our ſorowes in the boſome of our friendes,
ſuch communications ſerue greatly to increaſe

the

he one and diminiſhe the other. But there is no compariſon betwene the friendſhip of men which is inconſtant and vncerteine, and the loue of God which is neuer more ſure and ready, then when all the other fade and faile, as ſaith the Prophet. *Though my father and my mother ſhould forſake me, yet the Lord will gather me vp.* Pſal.27.10 Ought we not then to feare contrary to the Apoſtates, leaſt God ſhoulde turne away his louing countenance from vs & looke vpon vs with an angrie eye as Dauid. *Hide not thy face from me, nor caſt thy ſeruant away in diſpleaſure:* Pſal.27.9. And in an other place *Heare me ſpeedely, O Lorde, for my ſpirit faileth: hide not thy face from me, elſe I ſhalbe like vnto them that go downe into the pit.* Pſal.143.7 Conſider in what a perplexitie the Church is, that is to ſay, the true ſpouſe of Ieſus Chriſt as ſoone as ſhe feeleth not her huſbande by her, and howe ſhe will not ceaſe ſeeking of him both day and night, not being able to take any reſt vntill ſhe hath found him: *In my bed by night* (ſayth ſhe) *I ſought him that my ſoule loued: I ſought him, but I found him not. I will riſe therefore now and go about in the citie, by the ſtreetes and by the open places, and will ſeeke him that my ſoule loueth: I ſought him, but I founde him not. The watchmen that went about the citie, found me: to* Cant.3.1.

whom I said, haue you seene him whome my soule loueth? When I had passed a little from them, the I found him whom my soule loued: I tooke hold on him and left him not, till I had brought him vnto my mothers house into the chāber of her that conceiued me. By these words we may gather how great the desire of the Church is to be euer in the presence and company of her espouse, and the sorow which she conceiueth, when as she misdoubteth his departure from her, be it neuer for so short a space, and we may note also the difference which S. Augustine maketh betwene the true, and the bastardly Church: the one (saith he) resembling a good woman, who being chast and loiall towardes her husbande, whom she honoreth and loueth intierely, doth dread nothing so much he being present then least he should depart very speedily from her, and being absent least he tarie long before he returne vnto her home againe. And the other contrariwise who being vnfaithfull vnto her husbande, and not contented with his company hath one or many louers, desireth nothing more then if he be absent, then that he tarie long before he returne, and if he be present, she feareth nothing more than that there shoulde befall vnto him some businesses, wherby he might be constrained to abide a-

continue with her a longer ſpace then ſhe de-
ireth. The Apoſtates then who hauing no-
thing in more horrour then to come before
God, and appeare in his preſence in the com- Rom.1.18
panies which aſſemble themſelues together in
his name, and who would for very ſhame, and
remorſe of conſcience which doth pricke and Pſal.32.8.
ting them inceſſantly, that none ſhould euer
alke of any Chriſtian aſſembly, or any exer-
iſe of true religion: but that all the worlde,
ccording to their example ſhould returne to
heir former abhominations, do they not ſhew
uidently by this, by what ſpirit they are led,
nd that they haue forſaken the chaſt and ho-
eſt Church, to returne to the vnchaſt and diſ-
oiall ſynagogue in which they are euer vexed
nd tormented with the feare which they haue
ontinually to be preuented by the ſodaine
omming of the Lorde, and by his iudgement
nlooked for: euen as the adulterous woman
in a perpetuall feare & miſtruſt to be found
nd taken in her fact by the ſodaine returne of
er husbande. Let not thoſe then who reuolt
rom God voluntarily, as we ſee a number e-
ery day, thinke euer to be at quiet, or ſafety, Pſal.139.7
hatſoeuer they do to finde reſt, being purſu-
d by the Sergeantes and miniſters of the iu-
ice of God, among whom the principall and

most comberſome is their owne conſcience: and afterward as many creatures as are in heauen, in earth, and in hell. For as S. Paule ſayth:

Rom.1.18 *The wrath of God is renealed manifeſtly from heauen*, that is to ſay, *from all parts, vpon all infidelitie, and vnrighteouſnes of men, keeping backe the truth in iniquitie.* And Dauid ſayth: *Thine hand ſhall find out all thine enemies, and thy right hand ſhall find out them that hate thee: thou ſhalt make them like a fiery ouen in the time of thine anger: the Lord ſhall deſtroy them in his wrath, and the fire ſhall deuoure them. Their frute ſhalt thou deſtroy from the earth, and their ſeede from among the children of men: for they intended euill againſt thee, and imagined miſchefe, but they ſhall not prevaile: therfore ſhalt thou put them apart, and the ſtrings of thy bowe ſhalt thou make ready againſt their faces.* Conſidering that the dominion of our Lord God is ſtretched ouer all things, and by conſequent, his iuſtice not being bounded or limited in any place, who is he that can eſcape and ſaue himſelfe by his owne power when as he ſhall ſummon him before him? Dauid ſpeaketh to this ende: *Whether ſhall I goe from thy ſpirite? or whether ſhall I flie from thy preſence? If I aſcend into heauen, thou art there: if I lye downe in hell, thou art there.* Could a man who had committed treaſon, and gri-

Pſal.21. 8.

Pſal.139.7

rously incensed the king against him, be at liberty or safe in any part of his kingdome? Vpon what then can the Apostates ground and establish their rest, being whersoeuer they shal become vnder the dominion of our Lord God, from whose eies they can not hide themselues; but he will espye them out whersoeuer they lye, and can not shunne the power of his handes, but that he can ouertake them, and ouerthrowe them whensoeuer he thinketh it good. If then there remaine in them any spark of light and iudgement, to weigh and ponder these things, and as much conscience to apprehend and lay hold on them: it is not possible but that they should feele in their hearts most terrible terrors and torments. For as there are no greater consolations then those which come by a liuely apprehension of the mercy of God: so on the other side there are no crueller paines then those which springe of the sence and feeling of his wrath and iudgements. But some will say, that the Apostates haue commonly their consciences seared with a hot iron; and diseased with the Lethargicall drowsines, that they apprehend no more the wrath then the grace of God, the threatnings then the promises, the cursings then the blessings, which I grant, and likewise that they seruue as much as

in them lieth, to expell out of their hearts and
mindes all thoughts which come vnto them,
aſwell of God, as of religion: yet they can not
ſo choke the ſyntereſis of the conſcience, but it
will ſet before their eies and call to mind ſome
times ſuch things as they would willingly but
yet are not able vtterly to blot out of their me-
morie: for the power of the word of God and
his iudgement is ſo great, that it cauſeth it ſelf
to be felt and vnderſtoode euen in creatures
that are without life, as the ſea, the windes, the
waues, the tempeſts, the ſtones, the trees, the
Pſal.29.3. mountaines, as Dauid ſaith: *The voice of the
Lord is aboue the waters: the God of glory ma-
keth it to thunder: the Lorde is vpon the great
waters: the voice of the Lord is mighty: the voice
of the Lord is glorious: the voice of the Lord break-
eth the Cedars: yea the Lorde breaketh the Ce-
ders of Lebanon: he maketh them alſo to leap
like a Calfe: Lebanon alſo and Chirion like a
young Vnicorne.* And in another place: *When I-*
Pſal.114.1 *ſraell went out of Egypt, and the houſe of Iacob
from the barbarous people, Iuda was his ſanctifi-
cation, and Iſraell his dominion. The ſea ſawe it and
fled: Iordan was turned backe: the mountaines
leaped like Rams, and the hils as Lambes. What
ailed thee, ô ſea, that thou fleddeſt? ô Iordan, why
waſt thou turned backe? ye mountaines, why lea-*

ped ye like Rams, & ye hils as Lambes? The earth trembled at the presence of the Lord, at the presence of the God of Iacob, which turneth the rock into water pooles, and the flint into a fountaine of water. And in another place: *Glorye be to the Lord for euer: let the Lord reioyce in his workes: he looketh on the earth, and it trembleth: he toucheth the mountaines, and they smoke.* And in the prophesie of Nahum: *The Lord is slowe to anger, but great in power; and will not surely cleare the wicked: the Lord hath his way in the whirlewinde, and in the storme, and the cloudes are the dust of his feete. He rebuketh the sea, and dryeth it, and he drieth vp all the riuers: Basan is wasted and Carmell, and the flower of Lebanon is wasted. The mountaines tremble for him, & the hils melt, and the earth is burnt at his sight; yea the world, and all that dwell therein. Who can stand before his wrath? or who can abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him.* Nahum. 1 3. By these passages it doth appeere, how God when it pleaseth him, doth cause euen the most senseles, and moste brutish creatures in the worlde, though they haue not offended him, to feele the force of his wrath. As men sometimes in their anger will breake a pot or a glasse, though those things be nothing culpable of the fault of the seruant

or the maide, who hath caused the maister to be wroth. And seeing he can cause himselfe to be hard and knowne of sicknesses, of death, and of the deuils, who are constrained to obey his word presently, how were it possible that the wicked should exempt themselues from his fury, that he should not make them taste thereof, when and in what sort it pleaseth him? Although then the Apostates being departed from God, would faine perswade themselues that they are well at ease, and make the best shew outwardly they can with the Papistes: yea and laugh and scorne with them of religion, yet they can not so wel disguise themselues but that a man may oftentimes perceiue the worme which gnaweth their harts; and that the laughter which appeereth in the outward lippes is but a Sardonian laughter, full of anguish and griefe, & like vnto those who laugh when they are tickled, which is not naturall, but noysome and greeuous.

That the Apostates are without God, though they thinke and defend the contrary.

Chap. 6.

THe Apostates complaine of vs, and say we do them wronge, to thinke so of them.

and

and to cast in their teeth, that they are without God, considering they make their praiers vnto him, and that they ferue and worship him in the assemblies of the synagogues where they meete. But when all things shall be diligently examined, and our reasons well weighed, euery one will confesse, that that which we say is most true. And first of al, when we say of them that they are without God, it is not our intent to say, that they are no more vnder the dominion of God, as though he had no more authoritie or power ouer them: for notwithstanding their defection and Apostacie, he doth not cease to be still their Lord and their Iudge, as he is also vnto the Deuils, and vnto other reprobates. But this is it which wee holde, that they be not the children of God, Gal.3. nor comprehended within his couenant: that to them the promises of saluation concerning their efficacye and operation doe not Rom.9.8. appertaine: and that they haue not the spirite of adoption, which hath ingrauen and sealed the grace of God in their heartes, and maketh them to cry *Abba* father. But now to speake properly: God is God onely of those who by faith are ingrafted into the family of Abraham, and made the children of the promise: by reason whereof ten tribes of Israell Gal.4.6.

hauing seuered themselues from the couenant of God, vnder the croyme of Ieroboam the sonne of Nebat: God doth denounce vnto them by his Prophet that he doth not acknowledge them any more for his people. And to assure them better thereof he commandeth the Prophet to call his last sonne his name *Loammi for ye are not* (sayth he) *my people: therefore will not be your God.* To the Iewes also who made their boast that they had God to be their father, Iesus Christ who knew very well that they had broken his couenant, reiecting and persecuting him so obstinately as they did, he I say who is the onely meanes and grounde thereof said vnto them: *If God were your father, then would you loue me: for I proceeded forth, and came from God, neither came I of myselfe: but he sent me. Ye are of your father the Deuill, and the lusts of your father ye will doe: he hath been a murtherer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lye, then speaketh he of his owne: for he is a lyer, and the father thereof.* By this speech which Iesus Christ had vttered the Iewes it may well be thought that they were farre ouer-shot in their reckoning, to thinke they were the children of God, because they were circumcised and bare about them

Hos.1.9.

Ioh.8.42.
Ioh.8.44.

the tokens of his couenant: seeing they were so farre of from being accounted for such, as he doth rather esteeme them the seed and progenie of the Deuill, because they yelded themselues wholly obedient to his hests, which are to loue vntrueth and to seeke the death of all those, who loue, preach, or fauor in what sort soeuer the truth. We must not then iudge by outward apearance, of those that are of the house and family of God. For there are many of whom his name is called vpon, and who say vnto him Lorde, Lorde, which shall not enter into the kingdome of heauen: but he onely that doth his will. *Many* (sayth Iesus Christ speaking to the Iewes) *will say to me in that day, Lord, Lord, haue we not by thy name propheſied? and by thy name cast out Deuils? And by thy name done many great workes? And then will I profesſe to them: I neuer knew you: depart from me ye that worke iniquity.* And Saint Paule speaking to the Iewes in the same sorte, who thought themselues to be vnited vnto God, because they had receiued the law, the circumcision, and other badges of the couenant. Did he not say vnto them (reprehending that vaine confidence which they put in these outward things) *Beholde thou art called a Iewe, and resteſt in the law, and gloriest in God, and knowest his will,* &

Math. 7. 22

Rom. 2. 17

allowest all things that are excellent, in that thou art instructed by the law: and perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenesse, an instructor of them which lacke discretion, a teacher of the vnlearned, which hast the forme of knowledge, & of the truth in the law. Thou therefore which teachest another, teachest not thou thy selfe? Thou that preachest, a man should not steale, doest thou steale? Thou that sayest a man shoulde not commit adultery, doest thou commit adultery? Thou that abhorrest Idoles, committest thou sacrilege? Thou that gloriest in the lawe, through breaking the law dishonourest thou God? And a litle after he
verse 28. doth conclude: *For he is not a Iewe which is one outward: neither is that circumcision, which is outward in the flesh: but he is a Iew which is one within, &c.* If then the onely obseruation of the ceremonies of the lawe, though they were ordained of God, and auctorised by his worde, were neuertheleſſe vnable to knit the people vnto God: howe commeth it to paſſe that the Apoſtates are ſo fooliſhe as to thinke that for hauing betaken themſelues to papiſtry againe that is to ſay, for hauing returned to their owne vomit and abhomination, they are entred againe into the couenant of God, who is the God of them onely, that by faith, words,

and

nd workes; doe professe and shewe that they re and will continue his people for euer: If hen thou hast withdrawne thee from it, and o cause thy selfe to be in account amongest hine owne, thou doest declare openly and plainely, with a shameleſse face, that thou wilt neuer be of that number againe? Art thou so vnwise as to beleue, that God will be a father nto him by force, who doth disdaine him, and loth refuse to be of his people, and to be ac- ounted in his house among his children? Moreouer since there is no agreemēt betwene Christ and Beliall, and that *No man can be par-* 2.Cor.6. *taker of the Lorde his table and of the table of* 15. *Deuils*: Hauing reiected Iesus Christ his part, 1.Cor.10. in betaking himselfe to Antichrist and his 21. ompany, and returning to themasse renoun- ced the death & sacrifice of the sonne of God: Art thou so brutish as to thinke that denying Iesus Christ to be thy brother, his father can Iohn.1. ccount thee for his sonne? considering that e is the onely author & meane of our adop- ion, and that with out him God doth not nely not hold vs for his friendes and confe- derates, but doth esteeme vs for his mortall foes. And therefore S. Paule doth exhort vs to Rom.5. withdraw our selues from the company e of I- dolaters and Infidels, if we desire that God

2.Cor.6. 17. should adopt vs to be his children: *Come out* (sayeth he) *from among them, and seperate your selues, sayth the Lorde, and touch no vncleane thing, and I will receiue you, and I will be a father vnto you and ye shall be my sonnes and daughters sayth the Lord almighty.* Saint Iohn sayeth 1.Ioh.2.23 that whosoeuer confesseth the sonne hath also the father; and contrarily whosoeuer denieth the sonne, the same hath not the father, that is the reason wherefore when he was circumcised the name of Immanuell was giuen him, to let vs vnderstand, that there is none but he alone that can cause vs to come neere vnto God, and set vs into his couenant, making vs partakers of his grace, & of the remission of al our sinne Phil.1. by the perfect obedience which he yeelded in our name, euen to indure for vs the death of Gal.3. the crosse and to beare the curse which was inioyned by the law, to the end he might acquit vs. Considering then that Iesus Christ is the only mediator of the agreement and couenant which may be handled betweene God & men, and that the Apostates departing to Antichrist his side do separate themselues from him thence it may be inferred necessarily, that they are without God, being without Christ: as Saint Paule shewed the Ephesians writing to Ephe.2.11 them after this maner. *Remember that ye being*

n time past Gentils in the flesh, and called vncir-
umcision of them, which are called circumcision
n the flesh, made with handes, that ye were I say,
t that time without Christ, and were aliens from
he common wealth of Israell, and were strangers
rom the couenantes of promise, and had no hope,
nd were without God in the world. If then these
who had not as yet beene called by the prea-
hing of the Gospell during the time of their
gnorance and infidelity; were reputed by the
Apostle to be without God because they were
without Christ: howemuch more by greater
eason may we auouch the same of those, who
fter they haue bene illuminated, and had ta-
ted of the word of God, and also beene made
partakers of the Holy Ghost, being willingly
departed from the knowledge of the trueth,
which they had receiued, haue trode the sonne
of God vnder their feete, and esteemed the
blood of the couenāt wherby they were sanc-
tified, a thing prophane, & committed so hor-
rible an iniury against the spirite of grace. It
must then be concluded, that as the Apostates
haue treacherously forsaken God: so he for his
parte hath iustly renounced them, and gruen
them ouer for a pray: as sayth the Prophet. *I* Psal. 81. 12.
gaue them vp vnto the hardnes of their heart, and
they haue walked in their owne counsailes: and al-

Rom.1.28 *so* (as sayeth the Apostle) *as they haue made no account to acknowledge God: so God hath giuen them vp to a spirite voyde of all iudgement, that they may commit things which are not seemely.* These are then the guides which these poore blinde men haue to lead and counsell them in
Rom.8. their affaires: namely, the concupiscence of their owne peruerse heartes, a reason altoge-
Ephe.2. ther dulled, their vnbridled senses, the wisedome of the flesshe, which is nothing else but death, and ouer and besides all that; the Deuill, who is the prince of darkenes, and the spirit that doth worke in the children of disobedience being thus guided can they faile sone to stumble into the pit?

As the Apostates are without God, so are they without Christ.

Chap. 7.

WE haue shewed in the chapiter going before, that the Apostates are without God. Let vs now shew that they are also without Christ, & without a Mediator: which
1.Tim.2.5. shall be very easie to do. For as *there is but one God,* (as the Apostle sayth) *so there is but one Mediatour betweene God and men, namely, Iesus Christ.* Furthermore, as Iesus Christ is a Mediator

ator of the new couenant, to reconcile the chosen to God the father, & make him to be their God as he is his, and that with full assurance they may lay hold of him, and call vpon him as their father: so God doth giue them vnto his sonne, to instruct and lead them to saluation, and vnto the life to which they are ordeined. So that it can not be but that he that hath the Eternall for his God, hath also Iesus Christ for his Mediator: and contrariwise, he that is depriued of the one, must be also bereaued of the other. Moreouer, following Antichrist, & making open profession of his religion, as wel by workes as by wordes, and bearing his name, his badge, his cognisance, how can they appertaine to Iesus Christ, seing he is a mortall enemy vnto him, and *Whome he shall consume with with the spirute of his mouth, and shall abolishe with the brightnesse of his comming? None* (sayd Iesus Christ) *can serue two masters*, Especially when their natures and dispositions be so farre different, and disagreeing. How then can it be possible to set at one Iesus Christ with the Pope? Whose doctrine, life manners, counsels and ende are altogether contrary. And if they can not be made to agree betwene themselues, how is it possible that one man should betake himselfe to them both? Also *He that*

Ioh.17.2.

2.Thes.2.8

Matt.6.24.

Matth.12.30.

is not with Christ is against him, & he that gathereth not with him scattereth. As he said himselfe to note his, and causeth them to be knowne. A man may then be knowne to be a Christian when he is vnited with his head vnseparably, and that with him he doeth labour to gather, that is to say, to make the Church populous, and to increase & multiply the number of the citizens of the kingdome of God. When as then there is any man seene who contrarily doth striue & glory to employ, all his meanes and power, to hinder the establishing of the Church, and who withdraweth all those he can, fearing nothing more then to see it to take roote, or hath greater despite then to see it to florishe and beare fruite: may it not be sayd of him when he is so bent and animated against Iesus Christ, that he is his enemy, and a true member of Antichrist? Sithens he fighteth with so great a courage to defende and maintaine him in that kingdome and possession which he hath, partly by craft and hypocrisie, and all such euill and wicked meanes, partely by violence, and too too great fauour which some vndiscrete princes haue borne him vsurped, vpon the soone of God: whome he hath robbed of his glory and of all his prerogatiues and dignities: striuing yet at this

day

with his adherents, to burye wholly the remembrance of his name. Furthermore, considering the case standeth so, that by two markes those are knowen, who do belonge to Iesus Christ: namely, when they are not of the world, and be of the truth; who will say that the Apostates appertaine vnto him, who haue forsaken him and his company, to returne to the world. For Papistry whereto they haue retired, is nothing els but the world: that is to say, *the lust of the flesh, the lust of the eyes, the pride of life.* And there is neither Realme nor Empire vpon the earth, wherein sloth, dainties, pleasures, whoredomes, dissolutenes, pride, banqueting, feasting & ambition, with all kind of vanities and excesse, abound more, then in the Romaine Court, and in the pallaces of their Cardinals, Archbishops Bishops, Abbots and Priors: neither wherein there are men more effeminate and corrupt, then those who followe the Popish Court: By reason whereof the heares of women are attributed vnto them, by Saint Iohn in the Reuelation. Where we may beholde a most notable and ample description of their pompes, riotes, and all their royall magnificences, vnder the figure of the great Whore, *arayed in purple and scarlet, and guilded with gold and pretious stones, and peurles, hauing a cuppe of golde in*

Ioh.18.

1.Ioh.2.16

Apoc.9.8.

Apo.17.4.

her hand full of abhominations and filthines of her fornication. And the mortall hatred likewise which they al beare vnto the truth, which they cā not abide to be publiſhed without wōderfull griefe & paſſion of minde, nor without ſpilling cruelly the blood of the faithfull witneſſes of Ieſus Chriſt, and that in ſuch abounꝺance, that they and the whole earth are drunken and ouercharged therewith. All the worlꝺ ſeeth euery daye the attempts and practiſes which they worke by their Ambaſſadors whome they ſende forth into all quarters like a companie of Furies, to ſhake all the corners of heauen and earth, & to ſtir vp by all meanes they may, the great Princes & Potentates, that they ſhould hinder their abuſes from being deſcried, and that the trueth ſhoulde not be knowen, nor the kingdome of Chriſt eſtabliſhed. Seeing then that the Apoſtates are returned to the worlde, and are gone againe to the campe of Antichriſt, and doe employe all their fetches and forces to quench the light of the Goſpell, and to hinder the aduancement of the truth: may we not iuſtly ſay of them that they are the enemies of Chriſt? For thoſe that are of his flocke and are his *ſheepe, heare his voice*, and obey him, acknowledging him for their ſheepeheard, & follow him as their light

Ioh.10.3.

They are neither afraid nor aſhamed to confeſſe his name publikely, & by their teſtimony to confirme the whole doctrine which he hath preached, and are not held backe from following of him by the remembrance of the hatred of the world which might be ſet before their eies, of the loſſe of their goods, of the danger of their life, of a thouſand other incõmodities which doe accompany all thoſe that make a true and right profeſſion of the goſpell. The Apoſtates then who wil not beare theſe burdens, nor ſubmite themſelues to theſe condicions, can not be the diſciples of Ieſus Chriſt: neither can he receiue them otherwiſe into his ſchoole and companie. Moreouer did he not ſay that no man could be his diſciple except he were reſolued indeede, to abide conſtant and ſtable in his doctrine vnto the end? thoſe then who for a time haue receiued, followed and aproued it, & tentations comming haue ſlidde backe from it, haue they not ſhewed thereby that it had neuer taken roote in theire heartes, & that the profeſſion thereof which they made for a tyme, was but in ſhewe and outward appearance onely? which action he hath in abhomination aboue al other things: which he doth declare by effecte, when departing from Ieruſalem, & finding by the citie a figge tree with- Math. 21. 19.

out fruite, which had but leaues only, curſed it at the ſame time. Neither ought it to be marueiled at, if god who is for euer true, & who loueth a roūdnes & ſincerity in al things, cā not ſuffer long in his houſe ſuch hypocrites & diſguiſed perſons, without diſcouering and making them knowen. When a branche of the vine is ſhred of, ſhall we ſay it is yet of the vine, or any member to be yet of the bodie after it is cut of? If then the Apoſtates not ſtaying the cenſure or iudgement of the Church haue preuēted it, & haue excōmunicated themſelues, ſeuering thēſelues of their owne accord not only from the body: but alſo from the head: what cā they looke or hope for at Ieſus Chriſt his hād from whom they are altogether ſeperated? did they not euedently ſhewe by that, that they were not the plantes which God the Father Mat. 15. 13 had planted. For if they had bene of the number he would de not haue rooted them vp. And Ioh. 10. that likewiſe they were neuer of the fould of Ieſus Chriſt: for who were able to plucke or take them out of his handes by force? and alſo that they were neuer well grounded: for the houſe which hath not his grounde vppon the ſande but vpon a ſtronge rocke, can not fall or be beaten downe by anie winde that blowe vpon it, nor by any tempeſt or waue that be

teth against it. To conclude, they haue shewed by this their reuoulting, that they were neuer of the seede: or of the children of Abraham to whom the promises of saluation and blessings doe belonge. For such are as *the starres of heauen*, which are so fastened and fixed within the firmament, that they can neuer be moued out of the place wherin they were set in the beginning. So likewise the children of God being once in the kingdome of heauen, they do abide in it as in their houses, and dwell therein without euer departing from thence as the Prophet saieth: *Blessed is he whome thou chooseſt and causest to come to thee, he shall dwell in thy Courtes.* And in an other place, *Thou doest annointe my head with oile, and my Cuppe runneth ouer. Doutes kindnes, and mercy shall follow me all the dayes of my life, aud I shall remaine a long season in the house of the Lord.* Wherunto that agreeth which is spoken by our Sauiour Christ in S. Iohn. *all that the Father giueth me, shall come to me: and him that cometh to me I cast not away.* Whereby it appeareth plainely that when the chosen are once entred into the fould of the shepeheard it is to abide therein, and to be nourished in the same for euer: and therefore S. Iohn speaking of those who in his time had reuolted and forsaken the church, saide, *they were not of vs, for if.*

Mat. 7.24.
Gen. 15.5.
Psal. 65.4
Psal. 23.5
Ioh. 6.37.
1. Ioh. 2.19

they had bene of vs, they would haue continewed
Iud.13 *with vs.* What ſhall we ſaye then of thoſe wandring ſtarres, which could not ſtay themſelues in the houſe of God, to be cõtinually partakers therein of the brightnes of the Sonne of righteouſnes, which doth ſhine daye & night without end and for euer: but that they are all eclipſed, and haue loued darkenes rather then light & the company of the deuill who is the Father a murtherer from the beginning more, then Ieſus Chriſtes: *who is the waye, the life and the*
Ioh.8.4. *trueth.*

That the Apoſtates being departed from Ieſus Chriſt are miſerable.

Chap. 8.

BY the reaſons and argumentes which we haue heretofore rehearſed, we haue ſufficiently proued, that as the Apoſtates are without God, ſo alſo they are without Chriſt. Whereof it may be inferred, that they are moſt miſerable: for who can be happy without God who is the welſpringe and fountaine of life and all happines; and without whome all other goodes are nothing but a curſe and miſerie. For the temporall goodes, as are riches, poſſeſſions and frends; the corporall goods, as helth ſtrength

& beauty: the goodes of the minde, as the ripenes of witte, vertue and learning, if all these be not blessed of God, and accompanied with his grace they can neither profite nor benefite anie way him, who possesseth them: but contrarily without the blessing of God all will turne to his misery, his riches shall serue to no other end but to set on fire and continue his desires: to puffe vp his hearte with pride, to cause him neither to regard nor make acoumpt of his poore neighboures, to put his trust in vaine, corrupt, and vncertaine thinges, to be at superfluous & prodigall expences, and which is a great deale worse and most dangerous, to withdrawe him from the kingdome of god, & to let as thornes & weedes to hinder the good seed of the word of god, from growing and fructifying in him. His frendes in stead of good counsaile wil flatter him, & will seeke by him their owne profite not his. They will withdraw him frō the feare & seruice of God, to entice him to follow the vanities of this world. In prosperity they will laugh with him, & sooth him vp, but in aduersity they wil flitte & forsake him. Concerning the bodily goodes as health they wil abuse it to laugh, sport, leap, dance, play, to haūt company & feasts, to quaffe, to cōmit folly & excesse with out al measure: their strength they wil employ

Esay. 5
1 Tim, 6. 9
Luk. 3.
Mat. 13. 22

to beate, strike, maime, rauishe, steale, spoile and oppresse in euery respect al those whome they suppose to be weaker then themselues, & lesse able to make resistaunce. They will vse their beautie and good fauour (if they haue anie) be it either in their speach or in their countenance in steade of a baude, to seduce and circumuent all those with whom they can acquaint themselues, & into whose fauour they can insinuate. As for the goodes of their minde as it might be quicknes and dexteritie of witte; they will employ them to inuent craftes and subtilties, to cosen and deceiue those with whome they haue to deale: and to boaste when by some subtill slight they shall haue gotten & allured some one to intrappe him in their net: if they haue learning, it will serue but to puffe thē vp & to vaunte of: and by a vaine ostentation to cause themselues to be esteemed among men to conclude it is not possible for a man without God, who is the chiefest good, to vse or acquaint himself with any other good thing. For al creatures be good, & god by his owne testimony after he
1.Tim.4 4. had created all thinges in sixe dayes, approued that which he had done, & without any exceptGen.1.31. tion spake of his workes that all in generall & euery one in particular were good: that is to say commodious, necessarie, pleasant, profitable & wholesome

wholesome. But in that consideration, that he do by his grace blesse the vse of them. For as the Apostle saith. *They be all sanctified by the worde of God, and thankesgeuing: vnto the faithfull only: and to those which haue knowen the trueth.* For as he sayeth in another place: *vnto the pure are all things pure, but vnto them that are defiled & vnbeleeuing, is nothing pure, but euen their minds & consciences are defiled.* Is not then the condicion of the Apostates wretched, that being without God, without his grace, they are also miserable in all things? that is to say that the bread which they eate, the bed whereon they lie, the verie coate and shirte which they put on, the light which doth lighten them, the woode and fire, which warmeth thē, the aire which they breath in, the water, wherewith they wash themselues, the earth which doth beare and nourish them, and al thinges generally which they vse are vncleane vnto them, and bringe a wretchednes vpon them. For ther is nothing but the word of God which we beleue and obserue, the obedience which we performe vnto him, and the feare of his name wherein we walke, that doth make vs holie and happie in all thinges. As the Prophet saieth: *that he which delighteth in the Lawe of the Lord, and in his Lawe doth meditate daye and night? shall be like a tree planted*

1. Tim. 4. 5.

Tit. 1. 15.

Leuit. 26. Deut. 28.

Psal. 1. 2.

by the riuers of waters, that will bringe forth her fruite in due seaſon: whoſe leafe ſhall neuer fade: ſo what ſoeuer he ſhaldo, ſhal proſper, And in an o-
Pſal. 119 ther place. *They that loue thy law, ſhal haue great*
165 *proſperity, & they ſhall haue no hurt*. And as they who loue God & ſerue him doe proſper in all their affairs vnder his fauour & bleſſing; ſo the wicked who go aſtray from him & blaſpheme him, thoughe that for a time they haue the winde at will, & though it ſeeme to them & to the whole world that all things do fall out vnto them according to their minde, neuertheles al their felicitie in the ende being accurſed and not fauored of god, doth finiſh in great miſery.
Pſal. 1. 6. As Dauid alſo ſaith: *The way of the wicked ſhall periſh*. But as the wicked cā not be happy without god, being the author of all felicity, ſo they can be no leſſe being ſeperated frō Ieſus Chriſt who is the only means therof. He is the bleſſed ſeede which at his cōming & by his obedience firſt hath takē away all the maledi&tion which had bene brought into the worlde, by the diſobedience and rebellion of our firſt parentes againſt the commandementes of God. And then ſecondly hath brought afterward againe the bleſſing which God had promiſed to A-
Gal. 3. braham for him and his ſeede. That is to ſaye for thoſe that ſhould beleue in the promiſe to him

him made. This is alſo the reaſon why among other names which are giuen vnto him by Eſay, this is one amongſt the reſt, namely the name of *Prince of peace*. Peace in the Hebrue tongue ſignifieth proſperity and happy ſucceſſe, it ſeemeth thē ſince the ſpirit of god hath ſo named Ieſus Chriſt, that he woulde teach vs by the name which he giueth him, that he onely at this preſent is the ſpring of happines & of all good whatſoeuer in the world So the Angels bringing tidinges of his birth into the world, told the ſhepheards of Iudea to whom they diſcloſed it firſt, *Vnto you is borne this day in the city of Dauid, a Sauiour, which is Chriſt the Lord. Glory be to God in the high heauens & peace in earth, and towardes men good will*. And the Prophet ſpeaking of his kingdome ſayd, *The mountaines and the hilles ſhall bring peace to the people by iuſtice*. And a litle after in the ſame Pſalme, *He ſhall come downe like the raine vpon the mowen graſſe, and as the ſhowers that water the earth*. Alſo we ſee that the Apoſtle in all his Epiſtles doeth wiſh euen in the beginning vnto thoſe to whome he writeth, the peace by god the father, & by our Sauiour Ieſus Chriſt. to teach vs, that all proſperity commeth from God, who doth giue & ſend it by his ſonne Ieſus Chriſt, which the Prophet Malachy would

Eſay. 9. 6.

Luk. 2. 11. & verſ. 14.

Pſal. 27. 3.

verſ. 6.

also haue signified vnto vs, when calling him
Mal.4.2. *The sonne of righteousnes*, He doeth adde that it is he that doeth beare health vnder his winges, that is to say, who by his light and heat, which he sendeth to all the world by his beames, doth reioice and blesse all his creatures. For by the
Ioh.8.& 9. selfe same reason he is called the light of the world; not onely because he doth lighten our vnderstanding in the knowledge of God, and of all things which are profitable vnto vs; but also because in that respect he doeth resemble that corporall light: that as it is the meanes of the bringing foorth, growth, and ripenesse of all the fruites, plantes, trees, and sensible creatures of the earth: so is Iesus Christ the cause and meane of the saluation of the good, and of all the happinesse and felicity of the world. And what other thing would the Prophet Esay teach: when as propheſying of him
Esay.11.6. he sayd that at his comming *The wolfe shoulde dwel with the lambe, & the leopard should ly with the kid, & the calfe, & the lyon, and the fat beasts together, and a litle chiide should lead them: and that the cowe and the beare should seede, and their yong ones should lye together: and the lyon shoulde eate straw like the bullocke, and the sucking child should play vpon the hole of the aspe, and the weaned child should put his hand on the cockatrice his*

hole.

hole. Then ſhould none hurt nor deſtroy in all the mountaine of his holines, for the earth ſhoulde be full of the knowledge of the Lorde as the waters that couer the ſea. The Prophet by all this diſcourſe, & by all theſe allegories which he hath vſed, and wherewith he hath beautified his ſpeeche, woulde ſignifie vnto vs nothing elſe, but that the felicity which had bene baniſhed out of the worlde by the ſinne of our firſt parentes, ſhoulde be brought in againe at the comming of Ieſus Chriſt by his righteouſnes. Whereof the Apoſtle in his epiſtle to the Romanes ſpeaketh more plainely after this ſorte. *Likewiſe then as by the offenſe of one, the fault came on all men to condemnation, ſo by the iuſtifying of one the benefite abounded toward all men by the iuſtification of life.* And in the firſt to the Corinthians, *For as by man came death, ſo by man came the reſurrection of the dead; for as in Adam all dye, euen ſo in Chriſt ſhall all be made aliue.* In death which is extreame miſerie, he doeth comprehende all other calamities and curſes, which by ſinne haue ouerflowed as a flood and violencie of waters, and haue drowned the whole worlde, and on the other parte, by life, which is the chiefeſt felicitie, he doeth vnderſtande, the good, the happineſſe and all the bleſſinges that Ieſus Chriſt comming into

Rom. 5. 18

1. Cor. 15. 21.

the worlde, and taking in it our nature, hath by his obedience brought vnto the elect, as well in this worlde as in the worlde to come. The case then standing so, that he is the onely meanes whereby men may be blessed, considering the Apostates haue separated themselues from him, may it not thereof be inferred that they are wretched and miserable, not onely in their persons, but also in the vse and fruition of all other thinges which are in their power to attaine vnto, though they doe not perceiue or feele it at this present; because they are blockish and like vnto children, who at the age of two or three yeares lose their fathers & mothers with the rest of their friends, who in the absence of their parentes, might helpe and succour them in their necessities: this losse is a great misery vnto them, which neuertheless they doe not conceiue. No more likewise doe fooles consider the losse of their vnderstanding and vse of reason, though it be the greatest euill that can befall them. So these poore soules being in the extremitie of all miseries, as well for hauing forsaken, as for hauing beene forsaken of God and of Iesus Christ, thinke to be at safetie because they haue abandoned the Church: and hope in time to come to liue at their ease and in the meane season

ſeaſon doe not perceiue a thouſand thouſand miſeries which they dragge after them in euery place whereſoeuer they goe. An old Father had wont to ſay, he was content if it were poſſible, neuer to be ſicke, but if he were, he deſired to haue a feeling of his ſicknes: and ſurely not without a cauſe: for the ſore which is not felt, is a double ſore: ſo that the miſerie of the Apoſtates is ſo much the more dangerous, by howe much the leſſe they feele and knowe it. Nowe that we may conclude theſe thinges: namely, that as thoſe who are and doe abide in Ieſus Chriſt, are by his meanes happye in all things: ſo contrariwiſe thoſe that are ſeparated from him, in whome alone conſiſt all the bleſſings which are in the worlde, can not be but moſt miſerable. As it doth appeare by the ſentence which ſhall be pronounced at that laſt iudgement, wherein thoſe that ſhall haue abode conſtantly with Ieſus Chriſt, ſhall be called the *bleſſed of God*, and the other, who haue forſaken him, *curſed eternally with the Deuils*. O good God! how ſhould we be happie without Ieſus Chriſt, who is our righteouſnes? without him then we are in ſinne. Secondly, he is our life, without him then we are in death. He is our *ſanctification*, without him then we are polluted and profane. He is our *light* and

Mat.25.34

1.Cor.1. 30.

wisedome, what are we then without him but darkenes, and silly blind men groping and going at all aduentures, vntill we haue found the pit euen to cast our selues headlong into the same? He is our *redemption*, and without him we are seruantes vnto the Deuill; who is the cruellest and most barbarous tyrant, that can be imagined. He is our *King*, our *Protector* and *Defender*, and we are at safetye vnder the shadow of his wings: but if we be once from vnder them, we are a pray to all our enemies. He is our suerty, and if by him we be not acquited, considering it is impossible for vs to paye the debt otherwise, we must remaine in perpetuall prison. He is our Aduocate, and he onely can make our attonement with God: without him then we are in perpetuall enmitie and discord with God. Neither can we call vpon him or demand any thing at his hands without him: for he is our mouth and spokesman: neither if he speake vnto vs, can we vnderstand him; for he is our eare. To conclude, he is our eye, without which we can neither see nor beholde him. He is our hand, without which we can neither offer vnto him any thing, nor receiue any thing from him. And to speake the truth in one word: he is all in all, and without him we are nothing but vanitie. Let vs conclude

Psal. 17. 8.

1. Ioh. 2. 1.

S. Ambr.

conclude then, that ſithence he is our bliſſe, whoſoeuer is ſeperated from him, doth abide in perpetuall curſe.

That the Apoſtates being ſeparated from Ieſus Chriſt, are alſo depriued of his ſpirite.

Chap. 9.

THe miſerie of the Apoſtates may eaſily be knowen by the former reaſons, hauing firſt of all forſaken God the Father, and then the ſonne, (to wit our Sauiour and Mediatour Ieſus Chriſt.) It remaineth nowe to ſhew how for the confirmation of their miſeries, they are alſo deſtitute of the holy Ghoſt, and by conſequent, depriued of the Cõmunication & ſocietie of the moſt bleſſed and holy Trinitie: that is to ſay in a word, of the whole Deitie, ſo that to rule and gouerne them, there remaineth onely vnto them the deuill, the worlde, their fleſh and concupiſcences. But when we ſay that they are deſtitute of the holy Ghoſt, we vnderſtand that, of the ſpirite of ſanctification and regeneration, which is giuen vnto the children of God, to ſeale in their harts their adoption, and as a pawne and pledge to aſſure them of the inheritance of the life which is

promiſed and prepared in heauen for them: for as concerning the ſpirit of propheſy, & gift of working miracles, we knowe it hath bene giuen vnto Balaam, and vnto Saule, & to Caiphas, and to Iudas, and alſo that it may be granted vnto falſe prophets, and vnto Antichriſt, and to the reprobate, to whom it pleaſed God to communicat the ſame. But that ſpirit which is giuen vnto the children of God, to change their ſtony harts into harts of fleſh to ſanctifie them, to kindle in them a fire which ſtirreth them vp to all good workes, & not to ſeeke in them any other glorye then that which is of God: no doubt the Apoſtates are deſtitute of ſuch a ſpirite: yea they neuer had it. For as S. Ihon ſaith: *Hereby know we that we dwel in him, & he in vs, becauſe he hath giuen vs of his ſpirite.* Seing then they haue not remained ſtedfaſt in Ieſus Chriſt, but voluntarily are departed from him, may it not be therof inferred, that the ſpirit of God was neuer cõmunicated vnto them? conſidering it is giuẽ only to ſtrẽgthen a man againſt temptatiõs, & to make him ſo firme & reſolute in his wil, that he may perſeuere in the faith vnto the end. For it is called for this cauſe *the ſpirit of ſtrength* and *power from an high*. Becauſe that mẽ (which otherwiſe by their nature are ſo weake & feeble, that the ſhaking of a lea

Numb.23. ver.7.& 24
Num.24.5
1.Sam.19. 23.
Ioh.11.51
Mat.24.24
2.Theſ.2.9
Ezech.36. 26.
1.Ioh.4.13
Eſay 11.2.
Luk.24.49

or

or the voice of a damosell will astonish them) be by him made not only inuincible against all assaults, but also victorious against the Deuill, and all other their enemies, which hath bene seene by experience in the Apostles and Martyrs, who indued with this spirite, haue by his force vanquished and made subiect the world vnto Iesus Christ, & haue ouercome not onely the threatnings, the fury & violence of tyrants, but also the feare and horror of the fire, of wild and sauage beastes, and other cruell torments which were prepared for them by the enemies of the truth. Moreouer, to whome doth it appertaine to bestow the spirite of Iesus Christ? Who is he *that doth baptize with the holy ghost, and with fire?* Who promised it vnto all those who should *beleeue in his name?* saying: *He that beleeueth in me,* (as saith the Scripture) *out of his belly shall flowe ruers of water of life.* Nowe he spake this as the Euāgelist doth adde *of the spirit, which they that beleeue in him should receaue.* Now then if he giue it to those only which beleeue in him, how cā he impart it to those which blaspheme him? who crucify him again, & trap him vnder their feet. Furthermore this spirit is cōmunicated to those who are of the children, & of the housholde. The Apostates then being no more of the house or family of God, which

Mat. 3. 11. Ioh. 7. 38. Luk. 11. Rom. 8. Gal. 4.

they haue giuen ouer altogether: how can they any more receaue this ſpirit, which is the ſigne and gage of the adoption of his children: ſeing that whoſoeuer is filled with this ſpirite, is the child of the light, and walketh in the light, not communicating in anye wiſe with the workes of darckenes: but rather reproueth them, according to the occaſion offred vnto him: and ſeeketh the aſſemblies of the faithfull, whereunto he bringeth according to the meaſure of grace which he hath receaued, either a Pſalme, a hymne, or ſome ſpiritual ſong, there in the midſt of all the companye of the Saints, to ſing publikely with them the praiſes of God. Conſidering then that the Apoſtates this day fly our aſſemblies, & that they deſire in their harts that they were diſperſed, and ſeeing vnto this ende the vehementeſt of them all, do employ their goods & friēds which they haue, as in this country of Aniow, the church of Angers & Saumeur, haue tried: and finally, that they haue no greater care at this day, then to go the firſt to Maſſe, & to beare the taper in proceſſion of their Idol, to do penance vnto it, becauſe they had for a time forſaken it: & ſome amonge them haue with great charges reedified, & ſet vp againe the altars in their Temples, Idols & images which they thēſelues before in

deteſtation

deteſtation of idolatry had broken downe and all to fitters. And to be ſhort, ſeing (I ſay) that there is no ſuperſtition, no impietie, no worke of the deuil & darknes in al papiſtry, to which they feigne not themſelues to cleaue: is it poſſible that the ſpirit of God which calleth it ſelf & is a ſpirit of truth: that is to ſay, ful of ſingleneſ, of ſinceritie, of ſimplicitie and integritie, ſhould dwel with ſuch hypocrites? which with vs for a while haue frequented our ſermons, & feigned themſelues to haue loued and liked them: & now the Papiſts & Infidels go to the Maſſe, & other idolatries, which they approue by their preſence & coũtenance. For it is written, that the ſpirit of God abhorreth euery one that plaieth the masker, and is diſguiſed. And who (as we do the faſhion of garments) change yeare by yeare their faith, their religion, & their cuſtomes. And although they haue aſſaied the true religion, & that which God hath preſcribed vnto vs by his worde: neuertheles, they could not buckle themſelues vnto it, nor hold it faſt, imitating in that the nature of the Chameliõ, who (as they ſay) can repreſent & change himſelf into al colors, except white. Now if the Scribes & Phariſes be ſo often accurſed by Ieſus Chriſt, for hauing bene hipocrits in one religion onely; by how much more ſtronge rea-

Ioh. 14. 17.

Wiſd. 1.

Mat. 23. 13

son are the Apostats more accursed for hauing
bene, & being at this day, liars, & coūterfaits in
their religion both true and false? Dauid say th
Psal.5.6. speaking to God. *Thou shalt destroy them that*
speake lies, the Lord will abhor the bloody man &
deceitfull. O good God that these poore soules
could open their eies, & see the miserable estate
vnto which they are brought at this present;
for being destitute of the spirit of God they are
Gen.5. nothing els but flesh, that is to say, a lumpe of
Esay.40. sin, filth, & corruption, & are bondslaues vnto
Satan & seruants vnto sin & death. For there is
no liberty but only where the spirit of God is,
they can not any more vnderstand or conceiue
the things that are of God; which also they e-
2.Cor.1. steme as fooliſh, because they cannot be vnder-
1.Cor.1. stood & discerned but onely spiritually. So be-
ing not any more illuminated nor lightned by
the spirit of God, they haue neither wil nor de-
sire to search for their saluatiō, no guide to find
it out, nor vnderstāding to comprehend it, but
Rom.11.8 haue a spirit of slūber (as the Apostle saith) *Eies*
that they should not see, & eares that they should not
heare. And are of the number of those of whom
Psal.63.13 Dauid writeth. *Let their eies be blind that they se*
not, & make their loines alwaies to trēble. More-
ouer, of whom can they receiue cōfort in their
aduersities, being not assisted with the spirit of

God? Who is the great comforter that Iesus Christ promised to his Apostles and to all the faithful, to cheare, & cõfort thẽ in their afflictõs to mitigate the sharpe & bitter potions which they were to drinke, in following him, & bearing his crosse after him. Furthermore without this spirite, what strẽgth haue they left to beare the harsh, & strõg tẽptations wherwith mẽ are cõtinually assalted both inwardly & outwardly? Is not this the crooke of our shepherd vnder whose cõduct the shepe may be assured of their safety? Finally, is not he the fire & water which can burne our concupiscences, & heat vs in the loue of God; & wash away our filth, water our heartes, to make them beare fruite, quench the thirst that we haue of the grace of God, and of the life eternall, and to sanctifie vs, and consecrate vs wholly to God, to be his temples, to inhabite eternally? Is not this the Isope whereby we are so purged that we become as white as snowe, and as wooll that commeth from the fuller? It is he that doeth create in vs a hearte wholly pure, and a newe life, who doeth put of from vs the olde man that he may put on vs the newe, who printeth in vs the image of God, and maketh vs newe creatures, who doth draw our hearts from the earth to lift them vp wholly vnto heauen, who doth open our lips,

Ioh.14.16.

1.Cor.3.

Psal.51.7.

and fill our mouthes with the praises of God, who guideth our steps in the pathes & waies of righteousnes, & causeth vs not to go astray out of them. We ought then to maruell if Dauid desired with so great affection that he
Psal.51.11 woulde continue those things vnto him, *Cast me not away from thy presence, and take not thy holy Spirit from me, restore to me the ioy of thy saluation, and strengthen me with thy free Spirit*, For we can not haue a better schoolemaister to instruct vs, nor a better counsellour to direct vs in all our affaires, nor a better guide to lead vs safely in all our waies, nor a better champion to defende vs, nor (to conclude) a better or a more faithfull friende to sustaine and vphold vs in aduersities least we should faint in them, or be discomfited, and hold vs short in prosperity, least it shoulde cary vs away and make vs forget our dutie, and also reprehende vs freely of all the faultes which we shall commit, to cause vs to repent, and to turne againe. Seeing then the great commodities that doe redound vnto vs thereby, when as we are once indued with the same; ought we not carefully to take heede to retaine him still with vs? Doing nothing that either may be greeuous vnto him, or driue him away from vs? For as soone as he
Ephe.4. departeth from vs, the Deuill taketh place in

vs to gouerne vs. Which we see euidently in the examples of Saule and Iudas, and God knoweth howe they are handled that fall into the handes of such a squire, who neuer ceaseth as sayth S. Augustine to gallop him on whom he is once gotten vp therough clouen rockes, through bushes and through quagmires, vntill such time as he hath cast him away headlong, and spoiled him in all pointes, which any man of iudgement may obserue in the Apostates, who abiding with vs had yet some appearance and shewe of religion and vertue, and though they were hypocrites and wolues disguised in sheepes clothing, yet they liued more continently in our Churches then they haue done since they forsooke them: their malice being suppressed within their heartes, partly because of the word of God which was preached vnto them, and the exhortations which were made continually: and partly by the example of many notable personages and vertuous people which they sawe among vs, but especially by the discipline which we obserue, and the punishmentes which are ordained for the offendors, and for those who would liue dissolutely. But when they had shaken of the yoke altogether, and left the Church of Iesus Christ which is gouerned by his word & by his spirit, to re-

1. Sam. 15. Ioh. 13. 27.

Matt. 7. 15

turne to the Synagogue which is gouerned by the ſpirit of the Deuill and Antichriſt; it hath not beene long but they haue ſhewed the exchange which they made, and by what ſpirite they are nowe led, for there is no vice that ſeemeth too abhominable vnto them; there is neither ſhame, feare, nor religion that can hinder them from blaſpheming, ſeruing of Idoles, deceiuing, quaffing, whoring, & committing all things without regard or ſhame, to which the Deuill, & their luſts do lead thē. I know ſome, whoſe credit & names at this time I ſpare, who ſince their Apoſtaſie are ſo out of frame, that notwithſtanding they be alredy very aged, and euen vpō the edge of their graue, yet there is no law, ſhame, nor feare that can bridle their loſenes, & licentiouſnes, which they grant to their fleſh, to ſeke & take without any nay all pleaſures, wherein they doe iuſtifie our Churches as it hath beene ſaid, in which they were conſtrained whileſt they abode in thē, to be more preciſe in their manners and conuerſation then they are, and to ſhew in them at leaſt a greater appearāce of vertue & honeſty, then they haue done ſince they departed from them.

Eſay. 59. Apoc. 9. & 13.

As the Apoſtates haue giuen ouer God which is the author of life, ſo alſo they do contemne

thoſe

those meanes which they may vse to come vnto him.

Chap. 10.

IN the couenant which God hath made with his people he doth promise to geue vnto thē his spirit & his word, which are two things vnseperably knitt together to worke the saluatiō of men. as it is written in Esay. *This is my couenāt with them saith the Lord, my spirit that is vpō thee, & my words which I haue put in thy mouth, shall not departe out of thy mouth nor out of the mouth of thy seed: nor out of the mouth of the seed of thy seede: saieth the Lord frō hēceforth for euer.* Esay. 59. 21

For as in the bringing forth of the frutes of the earth, the seed is first requisite, & afterward the husbandmā tilleth the earth, & maketh it fit to receaue the seed cast theron: so in the regeneratiō of mē, the word of god, which is an immortal seed, is first necessary, & then the spirit, who as an husbādmā prepareth our hearts to receiue it, & to make it fructifie in them. But the Apostates haue it at this day in disdaine & contēpt: nay ther is nothing more odious vnto thē, It is vnto thē the sauor of death vnto death: and the cause of it is, that as the euil doer taketh no plea sure to heare the sētēce wherin his death is pronounced vnto him, nor to se the gibet, wheron

1 Pet. 1. 23.

2 Cor. 2. 16

he muſt be executed, ſo theſe traitors can not abide to heare the worde of God, wherin their condemnation is written, wherein they ſee the gallowes ſet vp wheron they muſt be hanged, and puniſhed for there diſloyalty. They are like vnto thoſe that are ſicke of the drowſie euill, who will not be awaked but dye in their ſleepe, and as they doe exaſperate themſelues againſt thoſe that woulde come nighe their bed, and twitch them by the eare to hinder them from ſleping, therby to deliuer them from death wherevnto they runne by ſleepe: ſo the Apoſtates woulde neuer meete with anie that might awake them, and tell them of their diſeaſe, and laye before them the great dangers wherein they are, and if by chaunce they fall in companie where their fault is ſhewed them, and the great offence which they haue geuen vnto the Church of God, they will either bringe them to another matter, or elſe by and by geue them the ſlipe, finally: they are like vnto ill pay maiſters, who cannot abyde to heare any talke of their debtes, becauſe they will not diſcharge them: And like vnto thoſe who had rather die then to heare the newes of death leaſte they ſhoulde take ſome fearefull conceite thereof. The occaſion then that cauſeth the worde of God to be ſo odious vnto them,

is not in it selfe, which as the Prophet sayeth: *Is sweeter then the honie, and the honie combe:* But in that they do reiect it: who because they haue their heartes full of gall, can not taste nor feele the sweetenes thereof. As those who haue some inflammation in the roofe of their mouth can not eate breade, nay they abhorre it though it be the best foode and most sauorie that may be founde: for among all other meates there is not one wherewith in time we are not wearied & glutted, be it neuer so daintie notwithstanding any sauce prepared for the seasoning thereof: yet we are neuer weary of the taste of breade. Nay there is not so much as sugar and honie, but they seme vnsauorie & of an ill taste without it. And as those, who hauing sore eyes can not abide the light, though it be the pleasantest and most delectable thinge that can be desired, although the onely cause which maketh them to flie it is not in it, but in the euill disposition and desease of the eye which can not receaue it, In like manner that that causeth the Apostates to haue in such abhomination the word, is nothing but their owne desease, & for that at this present their eares and heartes are vncircumcised. They go often to the sermons of these paltrie friers taking pleasure to heare their blasphemies, lyes and slauerings, and do feel them- Psal. 19.10

ſelues like rauens or filthy beaſts on carrions and rotten things hauing more delight in that then to eat the foode of Angels, and to refreſh themſelues with the pure word of God: which as a ſweete breath proceeding from the mouth of God doth quicken all thoſe on whome it is breathed, And they are like vnto thoſe that grudged at the ſtincking garlick which they had left in Egipt, and preferred it before Manna that was ſent them downe from heauen. And vnto Adam who gaue more credit vnto the ſpeach of the Deuil then to the word of God choſing rather to taſt of the tre of knowledg of good & euil againſt the expreſſe commaundement which had bene giuen vnto him and by that meanes make himſelfe mortall & wretched for euer: then to enioye peaceably the fruite of the tree of life, and in obeying the wil of god: to become he and his children happy for euer: and vnto Eſau who eſteemed more a meſſe of pottage: then the birthright whereunto were annexed the promiſes of the couenant of God, and by conſequent a certaine and euerlaſting happines. And to the Gadarens who had a greater care of the loſſe of theire hoggs: then of Ieſus Chriſt and his word, to which are adioyned all manner of temporall, corporall and ſpirituall bleſſings. And vnto Iu-

Num.11.5

Gen.25 33
Luk.8.37.

Mar.5.17

das

das, who loued rather thirty peeces of siluer with a gibbet, and a miserable death: then salvation, and an assured happines with Iesus Christ, for the Apostates are as much or rather more wretched then all those aboue named, because that departing willingly frō the church they do depriue thēselues not onely of the participation that they shoulde haue therein of the treasures, and knowledge of the wisedome of god, which are bestowed & geuē as a pledge vnto it; but also of the fulnesse of Iesus Christ, that is to say, of all the goodes which his father will distribute vnto vs, by his meanes & by his grace, which they loose by their sliding back: & which is worst, the hope also of euer recouering it againe, for the meanes thereof is wholly taken away from them, when as they loose the fruition of the word of God, which is called in the Scripture, *The word of reconciliatiō*: because it is the instrument which God doth vse to reconcile vnto vs him: and to adopte vs for his children, and to regenerate vs, and make vs new creatures: And as in the beginning god vsed his word onelie to create the heauen & the earth, and all that is contained in them, so whē he woulde renue the worlde, and draw it from the corruption whereunto it was fallen by the sinne and disobedience of our parents, he hath

Coloss. 2
Iohn. 1.
Heb. 10
2 Cor. 5.
Gen. 1.

wrought it by his worde: which he hath ſent ys in theſe latter dayes, firſt by his ſonne who
Mar.16.15 hath ſpoken vnto vs, & ſecondly by his Apoſtles, & ambaſſadors whom he ſent into all the world, to preach the Goſpel to euerie creature, to the ende that whoſoeuer would receiue him by faith and true obedience, ſhould receiue alſo by the ſame meanes the remiſſion of all his ſinnes, & thereby his ſaluation & life. Whereby we may ſee that the word is the inſtrument which God vſeth to accompliſhe his worke, when he would regenerate vs, cal vs, iuſtifie vs, & lead vs to glory & happines to the which he hath predeſtinated vs; and that finally all that which doeth appertaine to our ſaluation, is brought to paſſe & accõpliſhed by this word. By it we are illuminated in the true knowledge of God, of Ieſus Chriſt, & of the whole miſtery of our redemption; by it we know our ſelues
Pſal.39.5. that we are nothing but vanitie & corruption, to the ende we may learne alwaies to humble our ſelues before God, and preſume nothing of our ſelues, nor of our vertues, nor of our dignities, nor of wealth, nor of frends, nor of riches, nor of our power, but to depend of God in all our affaires and to bow downe our neckes, and make the curteſie euer before him, and not to ground the hope of our ſaluation in any other thing,

thing,then onely in his grace and mercy. By it we learne how to ſerue god; to wit:the affiance which we ought euer to haue in him, and the recourſe vnto him in all our neceſſities,the homage and reuerence that we owe vnto his maieſtie, the obedience which we ought to performe towardes him,the feare which we ought to haue in offending him,the care to acknowledge & call to mind oftentymes the benefites which he hath beſtowed on vs,to thank him:& aboue all the perfect loue which we ought to beare vnto him, with al our heart with all our ſoule,& with al our ſtrength:& that doth cauſe vs to eſteeme leſſe of all other things thē of his honor & ſeruice: by it we ar aduertiſed of thoſe things wherby he may be blaſphemed & diſhonored,to the end we may take heed of them & ſhūe thē. Furthermore by it we ar taught how &after what ſort we oght to pray,what things we ought to aske,what aſſurāce we haue to obtaine them,when we aske them in the name & fauour of Ieſus Chriſt:by it we are exhorted & moued to performe our duty when we are negligēt & ſlouthfull, & likewiſe threatned whē we are to much behinde hand. By it we are cōforted and vpholden in our afflictions:& there is no kinde of ſorowe for the which we maye not finde a ready & preſēt remedy to aſſwage

Ihon.14. 13. 1.Cor.14. Pſal.19.

Ephes.6.11 & heale the ſame, By it we are fortified againſt all tẽptations which may happen vnto vs by Sathan the world the fleſh and other our enemyes by it we are ſharply reproued whẽ we go out of order, & out of the way wherin we ought to walke. It is vnto vs in ſtead of a bridle to reſtraine vs, whẽ we wold go aſtray, & of a ſpurre to prick vs foreward when we are laiſie & ſlow to do that which our maiſter cõmandeth vs. It
Pſal.19. the light which doth direct our ſteps for feare of ſtũbling; & the guide which doth accõpany vs to ſhew vs the faireſt, ſureſt, & ſhorteſt waies It is the rule which god hath geuen vs, wherby we muſt ſquaire al our thoughts, our affections our words, & actiõs, & in meaſuring thẽ therby we muſt ſee whether they be ſtraight that we may continue in them, or croked that we may
Mat.4.4. redreſſe them. It is the foode of our ſoules, It is the armor both to hurt our enemies & defend our ſelues, to ſtrengthen fortifie & aſſure vs in all combats, oh, who were able to tel all the cõmodities which the word of God bringeth to thoſe, who will heare, beleeue, read, & meditate
Pſal.1.2 therin day and night as Dauid doth exhort vs
2.Tim.3.16 for the Apoſtle ſaith that: *The whole Scripture is geuẽ by inſpiratiõ of god, & is ſufficiẽt:* Whẽ by the grace & ſpirit of god, it is receiued and wel imprinted in the heart of mã to make him per-

fect

fect & abſolute in al good works: And he that will diligently know what is the vertue & efficacy of this word, together with the great cõmodities, honor, riches, pleaſures, & the felicity which it bringeth vnto all thoſe which loue & follow it: Let him read diligẽtly & attentiuely the pſalmes of Dauid eſpecially the 119, wher e- Pſal. 119. 1
uen in the beginning he doth aſcribe vnto it the felicity of man. *Bleſſed are thoſe that are vpright in their way, and walke in the law of the Lord: Bleſſed are they that kepe his teſtimonies, and ſeeke him with their whole hearte:* And by & by after he ſetteth downe the partes of true felicitie: to wit, honor, riches, and pleaſures: the honor in the firſt place: *Then ſhall I not be con-* ver. 6,
founded, when I haue reſpect to all thy commandements: Secondly the riches: *The lawe of thy* ver. 72.
mouth is better vnto me, then thouſands of gold & ſyluer, Thirdly the pleaſurs, *I haue had as great* ver. 14.
delight in the way of thy teſtimonies as in al riches. Furthermore in another place, *O Lord thy law is my delight*: and in the 19 Pſalme whẽ he ſaieth ver. 174.
the law of the Lord is perfect, cõuerting the ſoule, the teſtimony of the Lord is ſure, & giueth wiſedõ vnto the ſimple, the ſtatuts of the lord ar right, & reioyce the hart, the cõmãdemẽt of the iord is pure & giueth light to the eyes, & a litle after: *& more* ver. 10.
to be deſired thẽ gold, yea thẽ much fine gold, ſweter

also then hony, and the hony combe: and in the 130 Psalme, speaking of the grounde of his hope, and the meanes which he had to vphold & cõfort himselfe in his greateſt ſorowes, euen thẽ when by reaſon of his ſinnes he did ſo feare the rigour and ſeuerity of the iudgement of God, that he was altogether beatẽ downe therwithall, and ready to fall into deſpaire; he ſaieth he had no other meanes to releaue himſelf, and to thruſt backe theſe horrible feares whereby he felt him ſelfe ſo aſſaulted, but by the onely remembrance and meditation of the worde and promiſes of God, wherein beholding his mercy and readines to take pittye on all miſerable ſinners, who with greife, for that they haue offended him, deſire humbly his mercy: began to come to himſelf againe & ſay: *I haue waited on the Lord, my ſoule hath wayted, & I haue truſted in his worde, my ſoule wayteth on the Lorde more then the morning watche watcheth for the morning*. Moreouer is not counſaile and wiſedome as neceſſary for men to carie & gouerne themſelues in all their affaires well and happily, as the eye for the members of mans bodie to direct them in all their actions? Furthermore is it poſſible that in the day without the light of the Sunne, or in the night without a lanterne, to make good choiſe of the pathes, wherin we

Pſal. 130. 5

must

must walke, or walke in them any longe tyme without stumbling? Euē so our vnderstādings which be not onely blinde by nature but are euen darkenes it selfe, can they any more thinke that which is good & right, if they be not guided by a light from aboue, but now there is no other but the word of god as Dauid sayth: *Thy worde is a lanterne vnto my feete, and a light vnto my path, I haue sworne, and I will performe it: that I will kepe thy righteous iudgemēts.* And in an other place in the same Psalme: *Thy testimonies are my delight, and my counsellers.* And in another place: *Open myne eyes, that I may see the wonders of thy Law.* It may be gathered by all these places going before, & many other like vnto thē, that without the worde of God men are altogether miserable; and that the life, honour, riches, pleasures, and all true felicity doe depend thereon: and where it doth want, there wanteth also with it all goodnes, and all good hope, and that is the reason why the Prophet doth so cōmend the reading & meditatiō therof vnto the whole world: And that Moses exhorteth euery one to write and ingraue it in all the corners of their houses, to the end it might continually be set before their eyes that they might euer haue a present memory therof, & feed their spirites therewith day & night: for the water, the fire, &

Psal. 119. 105.

vers. 24.

vers. 18.

Psal. 1. 2.

Deut. 6. 9.

so necessary for the life of the bodye, to maintaine and keepe it; as is the worde of God, for the spirituall life of our soules to preserue it. Whosoeuer doth loue, and follow it, he is sure that God wil blesse him, & that within & without his house al things wil succeed happily vnto him, as Dauid saith: *They that loue thy law, shal haue great prosperity.* And in another place: *They shall walke in the light of thy countenance, and in thy righteousnes shall they exalt themselues.* Cōsidering these things, we should pray vnto God without ceasing for his grace, that he would continue vnto vs so great a benefite, & say vnto him that which is written in Moses songe. *Teache vs to number our dayes, that we may apply our hartes vnto wisedome: returne O Lord (how long?) & be pacified toward thy seruants,* and bewaile the condition of the Apostates, who hauing forsaken the Gospell, & the Churches, where it is preached; that is to say, the power of God which he hath ordained to saluation to euery one that beleeueth, be without al doubt in the way of damnation, & in dāger of eternal death, as Dauid saith: *Saluation is far from the wicked, because they seeke not thy statutes.* For they deceaue themselues, if they thinke that they can obtaine it any where els, but only in the church of god where it is purely

Psal.119. 165.

Psal.89.15

Psal.90.12

Rom.1.16

Psal.119. 155.

ly preached. Wherfore the Prophet Esay doth allure euery one to heare,& vnderstand. *It shall be in the last daies, that the mountain of the house of the Lord shalbe prepared, in the tops of the mountaines, & shal be exalted aboue the hils; & al nations shal flow vnto it, & many people shall go and say: come & let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teach vs his waies, and we will walke in his paths: for the law shal go out of Sion, & the word of the Lorde from Ierusalem.* To be informed aright in the wil of God, must be done in his church, where he is worshiped in spirit & truth, & called vpō purely. And it must be by the mouth of his Prophets & ministers which are ordained & established in the same by him, to preach & expound it. As Malachy writeth. *That the Priests lips should keepe knowledge, & they should seeke the law at his mouth, for he is the messanger of the Lord of hosts.* Moreouer, to whom are the true Prophets & preachers sent? Is it not to the Church of Iesus Christ? & the spirit of prophesie, and interpretation? Is it not vnto it, which is the piller & stay of the truth? The Church is our mother, & the mouths of the good shepheards which are ordained therein to gouerne it, be the pappes wherby she giueth sucke vnto her children, who by faith take the brest, draw

Esa. 2. 2.

Mal. 2. 7.

Eph. 4. Rom. 12. 1. Cor. 12. 1. Tim. 3.

and ſucke the milke, wherewith they do nouriſh and fat themſelues ſo much (eſpecially if it be good milke, and in great abundance) that they become faire, goodly, & maruelous beautifull. But when the breaſtes come to be ſtaied and dried vp, as it chanceth in time of papiſtry: where al their Paſtors are at this preſent blind watchmen, that haue no knowledge, and dum dogs, deſpiteſull in mind, which can not bark, who deſire and haue no other care but to liue, and become fat, and ſleepe ſoftly in this world: and moreouer where the milke that is giuen to the children is all wateriſh and corrupt, is it not neceſſarye that being ſo nouriſhed, they ſhould become dry & withered, & that in the ende they die with languiſhing for want of good foode? The Apoſtates then that are gone out of the Church, where they might if they would, haue bene fed with fine wheate flower, *God would haue fed them with the fat of wheate, and with the hony of the rocke would I haue ſufficed thee*, to return to papiſtry as to an Egypt, & to be there fed with ſtinking garlicke and onions, which are giuen there vnto them: What can they looke for of ſuch nouriſhment, but in ſhort ſpace to die with languiſhing: for they haue not any whit of the worde of God pure in the ſynagogues and conuenticles of Anti-

Eſa. 56. 10.

Pſal. 81. 16

chriſt,

christ, but onely some litle peeces or shreds which are drawen out here and there, out of the foure Gospels & the Epistles of the Apostles, and most commonly il fitted to that purpose whereto they woulde haue them serue, wherof neither the Pastors nor the sheepe can receaue any instruction or edification, because the one and the other being equally ignorant, neither vnderstande the tongue which is spoken, nor the sence and mysteries which are conteined therin. Considering that the secrets of the Lord are reuealed vnto those who haue them in honor and reuerence, & who by feare and humilitie are prepared to the vnderstanding of the same: and not vnto those proud and arrogant Apostates, which are at this present blasphemers of God, contemners & mockers of his worde, and deadlye enemies of his Church, which they would wish vtterly banished. *The secret of the Lord* (saith Dauid) *is reuealed to them that feare him, and his couenant to giue them vnderstanding.* Psa.25.14. And doth not Iesus Christ say: *I giue thee thankes ô Father, Lord of heauen & earth, because thou hast hid these things from the wise, & men of vnderstanding, and hast opened them vnto babes. It is so Father, because thy good pleasure was such.* Mat.11.25. The conclusion then of all the discourse of this chapter shal be; that

the Apostates being out of the Church, are depriued of the word of God, & of all the benefits which do redound of the inioying therof. And though some of them haue bookes thereof, yet that doth profit them no more, then it doth the Iewes to haue the Bible: wherof they haue not the true sence: and what auaileth it
Esay.29.11 sayth the Prophet Esay, *to haue a booke that is sealed vp*, or els open, and not to know the letters and characters wherewith it is written.

The Apostates are depriued of the Sacraments, aswell as of the word.

Chap. II.

THe second instrument which God vseth to entertaine, preserue and assure alwayes more & more the life which he hath communicated vnto it by his word and promises, and which he hath receiued by the faith which he attributeth vnto it, be the 2. Sacraments: to wit, the Baptisme, & the holy Cõmunion, that god hath instituted and annexed vnto his word, as seales to confirm & helpe our faith, & as props & pillers to hold & stay it on both sides, so that it abideth stable and inuincible against all the tẽptations wherwith it might be hurt & assalted of the vse & benefit which might be reaped of them, the Apostates do voluntarily depriue themselues, when they depart from the fellowship

ſhip of the church: for being ſeperated from it the baptiſme can no more ſerue thē for a tokē to teſtifie & declare thē to be mēbers therof, or that they appertaine any longer to the father, the Sonne, or the Holy Ghoſt, whoſe houſe & dwelling place they haue forſaken. And euen as if a knight hauing receiued that order of the King, & made promiſes, & taken the accuſtomed oths, if afterward through ſome hatred or miſlike he ſhould depart from that promiſe & troth which he had giuen, in token whereof he ſhould ſend him back his order, to ſignifie vnto him that he would afterward be freed & releaſed from his oth. So the Apoſtates hauing giuē ouer the couenāt of God haue alſo by the ſame meanes forſaken the tokēs & marks therof: ſo that they can not at this preſent call God any more their father whoſe children they are not, or Ieſus Chriſt their Sauior whoſe mēbers & ſheepe they are not, or the Holy ghoſt their director & guide whoſe tēples they are not any lōger, & although they haue receiued their external ſigne of baptiſme neuertheles they haue not the vertue, efficacy, nor the thing which is repreſented thereby: ſo that it may be ſayd of thē that they haue a body without a ſoule, they haue a ring, & not a huſband, the deds & titles without poſſeſſing & enioying the inheritāce, the ſcepter, the crowne, the armes, without the

kingdome, and that which they haue can ſerue them to no other vſe out to prooue & declare their diſloialty and to make them inexcuſable in the iudgement of God, when as they ſhall appeare before him. For as a man can not haue a more certaine, and euident proofe againſt a theefe to conuince and condemne him, then to finde the purſe which he hath lately cut in his owne handes: ſo it is not poſſible to alleage or bring a more cleere argument againſt the Apoſtates to prooue that they be diſloiall vnto God, then to ſhewe the couenantes of God which they haue broken, yet printed and ingrauen in their bodies. And as the Apoſtates are departed from Ieſus Chriſt who is the ſubſtance of the ſacramentes, and of the Church which is the people of God wherein they are adminiſtred and receiued, & where they onely can ſhew forth their vertue & become wholeſome, ſo they haue depriued themſelues of the whole fruit which they might haue reaped by their baptiſme ſtaying in the Church, as to aſſure themſelues they were members of the Church, and comprehended within the couenant of God, and that their ſinnes were forgiuen them, and waſhed away in the blood of Ieſus Chriſt: that the holy Ghoſt was communicated vnto them to ſanctifie them, and in begetting

getting them a new by litle & litle to change their nature, and become new creatures which be no ſmall graces, or things lightly to be accounted of. Alſo they are at this preſent wholly depriued of the communion of the Lorde which is one of the excellenteſt meanes that we haue to confirme and ſtrengthen the vnion and fellowſhippe which we haue with Chriſt. For in it we eat his fleſh, and drinke his blood, that he may dwell in vs and we in him inſeparably: as the foode which is neuer ſeparated frō the body of him that doth eat it after it be once changed into his ſubſtance. Nowe if it be aſked to what ende they haue withdrawne themſelues from the table of Ieſus Chriſt, diſdaining the exquiſit and pretious meates that are ſerued thereon, to feede thoſe that come vnto it, in a ſure hope of an eternall and moſt happy life? It may be anſwered that it was done that they might be partakers of the table of Deuils, where they can not eate or receiue any thing but venome, and all kindes of poyſons. For the Maſſe whereto they haue this day ſo great deuotion, that they runne whereſoeuer it is ſong, the firſt to ring to it, and to anſwer in it, & to helpe as varlets of the chamber to attire the foole that ſheweth them this ſport: what is this but a myſterie of iniquitie,

Ioh.6.

1.Cor.10. 21.

2.Cor.2.

much more expectable, then can be named amõg men, as denying & open renoũcing of the blood, and the death, of the sacrifice and of their whole redẽption of Iesus Christ? The head of al iniquity & idolatry? and to conclude the vtter ouerthrow as wel of the saluation of men, as of all religion. For the Deuill neuer made a greater breach into the church of God, thẽ whẽ he established that, because he did at once bury as it were in a tombe of forgetfulnes: first of all the honor of God, who is more dishonored & blasphemed by this masse, then by any thing that euer he had inuented since the beginning of the world. Secõdly, the whol benefit of Iesus Christ, which is groũded wholly vpon the oblation made by him of himselfe to make satisfaction for all our sins, & by this satisfaction to procure vnto vs for euer a general remission & pardon: which this enemy of mankind hath by the meanes of the masse translated to his abhominable priesthood, and sacrifice of Papistrye. And finally all the meanes of the saluation & of the hope of men which doeth depende of it, which Iesus Christ our sole & onely mediator hath done and suffered for vs. What then can these poore wretches finde there that can serue either to the glory and seruice of God, or to their owne saluation? I did not stand to prooue

Exod. 20. Mat. 4.

Heb. 9. 28. & 10. 10.

1. Tim. 2. 5.

that

that which I ſaid of it, becauſe there are whole treatiſes thereof, wherein the impieties, & horrible blaſphemies wherof it is full, are touched particularly, and ſo well by the grace of God laid open, that there is not this day any childe in our Churches, who is not already reſolued readily to giue an anſwer thereof, and to ſatiſfie all thoſe who will be content with reaſon.

That the Apoſtates haue no faith.

Chap. 12.

LEt vs paſſe on further & come to the faith which is the chiefeſt inſtrument that God doth vſe to our ſaluatiõ, which is wãting in the Apoſtats as wel as the other two aboue named for conſidering the word of the Goſpel which is the word of the promiſe, is called the word of faith, becaus it is the ſeed therof without which it can not be brought forth: ſeing that the ſpirit of God is called the ſpirit of faith, becauſe he is the author thereof as wel as of other vertues; how can the Apoſtates be faithfull being deſtitute of the ſpirite of God, who is the huſbandman that watereth the heart as it were a peece of ground to receiue faith: & of the word which is the ſeed that is ſown to bring it forth if they think that true faith conſiſteth only in the approbation of the truth of the ſcriptures,

Rom. 10.

2. Cor. 4.

1. Pet. 1.

they deceiue themſelues, and haue no more faith then the Deuils, or Simon Magus, of whome it is written, that he beleued, and was baptized; though in deede he had onely a ſhew and an appearance of faith. For the true faith is in the hart, as the Apoſtle ſayth: *With the hart man beleeueth vnto righteouſnes, & with the mouth man confeſſeth to ſaluation.* And is as well knowen by her effects, as by the circumſtances which do accompany her, whereof the one is a good conſcience, and the feare of God, without which it can not ſtand: for the mercy and grace of God, which faith ſetteth before it ſelfe in his promiſes, and wherupon ſhe reſteth as vpon her true ground, is promiſed onely to thoſe who walke aright before his face, and who feare to offende and diſobey him, as the Prophet ſayth: *The louing kindnes of the Lorde endureth for euer and euer vpon them that feare him, and his righteouſnes vpon childrens children, vnto them that keepe his couenant, and thinke vpon his commandements to do them.* Furthermore in another place he ſayth: *Bleſſed are thoſe that are vpright in their waies, and walke in the lawe of the Lord: bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole heart.* Alſo in another place: *Yet God is good to Iſraell, euen to the pure in hart.* Now I would willingly know,

Acts.8.9.

Rom.10.10.

1.Tim.1.

Pſal.103. verſe 17.

Pſal.119.1.

Pſal.73.1.

knowe, whether the conſcience of the Apoſtates can be good: hauing left God, and broken ſo villanouſly the allegiance which they had an hundred and an hundred times openly and ſolemnly ſworne vnto him, infringed the holy couenant which they had made with him, & ſtamped with their feete the pretious blood of Ieſus Chriſt, which had beene ſpilt to ratifie the ſame: reiecting his word, and the admonitions and reproofs that could poſſibly be made vnto them in his name, blaſpheming this day the trueth and religion which they haue followed a thouſande thouſande waies, and afterwarde ſeruing Idoles without any ende, and omitting no kinde of ſuperſtition whereto they do not adioine themſelues; making the cruelleſt war that they can to all good perſons, only for this cauſe, that they are purpoſed to be more loial towards God, and more conſtant in his ſeruice then they haue bene applying themſelues vnto thoſe whome they knowe to be weake to ſeduce them, and cauſe them to ſtumble like themſelues. Finally making open profeſſion of all impieties, blaſphemies, ſacrileges, and abhominations of Antichriſt & being altogether reſolued (as they themſelues ſay) to liue and die in that eſtate. I aſke whether theſe reſolutions be not of ſuch perſons as are alto-

gether, loſt, impenitent and deſperat? And who can not looke for any thing els at Gods hands, but his wrath and terrible iudgement, with a heat of fire which ſhal deuour them and all his aduerſaries? And if they yet haue any conſcience which is not altogether ſeared with an hot iron: I appeale vnto themſelues, whether it ſerue for any thing els thē in ſtead of an apparitor, or tormentor, or Deuill to vexe & greeue thē day & night, not ſuffering them to take any reſt at all, which thing the good conſcience doth not, but comforteth & reſolueth the man that hath it, in all his affaires, and ſuffreth him not to become pale or wanne in his aduerſities, yea though it ſhoulde chaunce that the world were diſſipated, and the heauen ſhoulde flye here and there in ſhiuers and peeces: yet woulde it maintaine him conſtant, ſtable, and vnmoueable in all theſe tumults. For as the Apoſtle ſayeth, As it is good or euill ſo it doeth accuſe or excuſe vs, and as he whom it acquitteth, can not giue ouer when it is good: ſo when as it is euill and doth accuſe vs, none can ſtande or abide before it. The Apoſtates then hauing an ill conſcience can not haue a good faith: and ſo being not good, it is not any longer faith. For there is but one true faith, as there is but one true God, and one onely true

Rom. 2. 15.

1. Tim. 1.

Ephe. 4. 5.

Church

Church. And being without faith, howe can they liue? Seeing the iuſt liueth only by faith. Abac.2.
How can they be in the fauour of God, ſeeing without faith it is impoſſible to pleaſe him? Heb.11.6.
How can they be iuſt, ſeeing without faith no righteouſneſſe can be approued before God? Rom.3.
What place can they haue in the kingdome of God? Seeing none is admitted vnto it that is Ioh.3.3.
not borne anew, and none can be borne anew but by faith: which doeth purifie our heartes, Act.10.
and make vs newe creatures. Moreouer what good workes or good fruites can they bring foorth without faith? Which doth ingraft vs Eph.2.
into Ieſus Chriſt, that we may be well able to beare fruite, howe can they defende themſelues from the Deuill, who walketh about as a roaring lyon, to eſpye howe he may ouertake vs 1.Pet.5.18
without our armor: that is to ſay, without faith which is the onely target wherewith we couer our ſelues that we may auoide the ſhot of his fiery dartes? What ſtedfaſtnes or ioy can they haue in temptations, when they are aſſaulted either of proſperitie or aduerſitie of the world, or of their fleſhe; if they be voide of faith, which alone ſtayeth and vpholdeth vs in the Mat.16.
midſt of all winds, ſtormes, & tempeſts which may happen vnto vs. Furthermore frō whence can they haue hope for the remiſſion of their

sinnes, and consequently righteousnes, and life,
Rom.4. which do depend theron without faith? Which
is the Isope that doeth sprinckle vs with the
blood of the lambe, to wash and clense vs from
all our iniquities; and by this meanes to pre-
serue vs from the destroier & from the wrath
of God, whereby otherwise we shoulde be de-
Gal.3. noured and vtterly consumed. Finally sithens
faith is the instrument and hande whereby we
receiue all the graces and blessings of God, and
as it were salt, whereby we and all our workes
are seasoned to be pleasaunt in his tast? We
must conclude that without it we are accursed
Rom.14. and abhominable before him; and that all our
vertues whatsoeuer shewe or outward appea-
rance they haue, be nothing else but filth, ini-
quitie and sinne. And as the Princes liueries
are the markes whereby their pages, and other
seruaunts are knowne: so faith is the badge of
the lambe, which his family and houshold ser-
Apoc.7.4. uants doe beare in their foreheads, thereby to
be knowne, and whosoeuer shall weare this
cognisance he is sure that euen the Angels (to
whome it is permitted nowe in these last times
to hurt the earth, the sea, and the trees) can not
hurt him in any thing, because he is set apart
Apoc.12. to be safe from all dangers, but vnto the feare-
full and vnbeleeuers, vnto the Idolaters and

lyars (as all Apoſtates are) their part ſhall be in lake of burning fire and brimſtone, which is the ſecond death. This ought well to conteine vs in our duties, and to ſet oftentimes that before our eyes, which the Apoſtle ſayth as well of vs, as of the Iewes; to wit, that through vnbeleefe they were broken of, though they were braunches of the true oliue tree, and that we ſtande by faith; to the ende that we may not lift vp our ſelues through pride, but liue in all feare and humilitie vnder the protection and mighty hand of our God. Rom. 11. 20.

That the Apoſtates are without the Church.

Chap. 13.

HAuing ſhewed by al the chapters and diſcourſes going before, that the Apoſtates are without God, without Mediator, without law, without faith, without ſacraments, it doth followe thereof immediatly, that they are alſo without the Church. For, as there is but one God, one creator and redeemer of the worlde: ſo there is but one people which he hath choſen and ſet a part to ſeparate them from others, and to adopt and reſerue them for himſelfe, to ſanctifie them & make an euerlaſting couenant 1. Tim. 2. 5. Pſal. 74. 2.

with them, to rule & gouerne the by his word & his ſpirit, & to defend them frō al their ene-
Hoſ.2.19. mies, euen from death: of whom he will alſo be particularly knowen, and called vpon, ſerued
Iohn.4.23. and worſhipped in ſpirit & trueth. This people gathered vnder one head, which is Ieſus Chriſt
Eph.1.5.6. by whoſe meanes they are ioyned vnto God, and entertained into his fauour for euer. And ther is a double meanes to gather them vnto the
Eph.4. ſame bodie with their heade. The one is externall, to wit, the publicke preaching of the goſpell: and the other internall, namely the ſpirite of God: who doth prepare the heartes of euery one to beleeue, and keepe ſtedfaſtlye that which he hath heard, & perſeuere cōſtātly ther in vnto the ende. To the which the Sacraments are adioyned as helpes, to the ende. They may ſtaye: and beare vp the weakenes of our faith, when the temptations whereby it is aſſaulted
Rom. 9.8. be ſtronge and vehement. Nowe ſince there is no people but this which is allyed with God
Mat.4.4. and hath the promiſes of ſaluation and life,
Luk.1. T.1 to whome Ieſus Chriſt came to ſaue them from their ſinnes, whoſe ranſome he hath payed, for whom he hath ſacrificed and ſpilte his bloude, that they might be of his flocke. whom he hath acquited as touching the iuſtice of God: for whome he hath prayed vnto his

Father.

Father, & at whoſe iudgement he wil acknowledge them his owne fleſh, his bloud, his bones his brethren & inheritance, which he hath purchaſed to himſelfe there is none but they that hope for life. What will then become of thoſe poore Apoſtates, who are laid opē to the wrath of god, no more nor leſſe, thē were thoſe to the waters of the floode that were out of the arke & company of Noah: And in Sodome, the kinſmen of Lot, who would not accōpany him nor goe out with him; & in Egypt thoſe who were without the houſes, whoſe doores were not ſprinkled with the bloud of the lambe, And in Ieruſalem thoſe who had not bene marked in the forehead, and who in the ſiedge of the Romanes would not retire to the other ſide of Iordan with thoſe that ſaued thēſelues in Pella. For euery man deceiueth himſelfe, that hopeth to ſhune the wrath of God in any other place then in his houſe and in his holy moūtaine. By reaſon whereof Eſay exhorteth the people of god to enter into his cloſet; that is to ſay) into the Church wherin (he ſaieth is his home & ordinary dwelling place: & ther to kepe thēſelues quiet and hidden for a ſhort ſpace, vntill his indignation were paſſed ouer, to which agreeth that which Dauid ſayeth. *For in the tyme of trouble he ſhall hyde me in his tabernacle. In*

Ioh. 17.
Gen. 7.3.
Ge. 19.14.
Exo. 12.22
Ezech. 9.6
Hiſtor. tripartita.
Eſay. 26.
Pſal. 27.5.

the ſecret place of his pauilion ſhall he hide me & ſet me vp vpon a rocke. For the one and the other knew well inough, that there is no place ſurer, no fortreſſe better fortifyed and ſtrengthned againſt all dangers: then is his houſe, though in outward appearance it ſeme to be deſtitute of walls and ditches, rampartes, platformes, bulwarkes and other craftes and engines which fleſhe could inuent to gard and defend her ſelfe from her enemies: neuertheleſſe the grace and fauour of God wherewith it is ſhrowded and enuironed on all ſides: is a greate deale more ſure and ſtronger then all that, as ſaieth Dauid: *The mountaines are about Ieruſalem, ſo is the lord about his people from henceforth for euer:* And in another place: *Thou art my rocke & fortreſſe.* And in trueth when it doth wāt it, all other meanes be very weake & vnſure. As the prophet *Nahū* ſaith. *All thy ſtrōg cities ſhall be like the figge trees, with the firſt ripe figges, for if they be ſhaken they fall into the mouth of the eater*, which we haue ſene by experience in theſe laſte dayes; wherein we haue ſeene holdes that ſeemed to be inuincible, brought vnder the power of the enemye in ſhorte time, and with ſmall force, and others which ſeemed to be very weake and feeble, haue by the grace of God reſiſted the greateſt princes of

Pſal.125.2

Pſal.71.3.

Nah.3,12.

Europe, which could not ouercome them with all theyr forces, and haue receaued therby great disgrace. Let vs then conclude that there is nothing so strong as the house of God that is to say the Church, which by his fauour is inuincible and inexpugnable for any power, as Dauid sayeth: *God is in the middest of it therfore shall it not be mooued, God shall helpe it very earlye, when the nations raged, and the kingdomes were moued, God thundered and the earth melted, the Lorde of hoastes is with vs the God of Iacob is our refuge.* Psal. 46.5. How are the Apostates then so vnwise as euen in the time of warre to geue ouer such a houlde where they may sleepe and watche at ease: hauing such a watchman as the god of Israell who for the great care he hathe to keepe all those that be his, doeth neither slumber nor sleepe daye nor night: as saieth the Prophet. *I will not suffer my foote to slippe, for he that keepeth the will not slumber, beholde he that keepeth Israell will neither slumber nor sleepe.* Psal. 121.3 Considering that God doth neuer forsake them that truste in him, and repose themselues and all their affaires on his prouidence, though he saw himself in extreame daunger, becaufe of the conspiracye of his sone and of all the people that were risen against him: neuertheleſſe

Psal.3.4 he was neuer daunted at it, as he doth shewe. *I did call vnto the Lord with my voice & he heard me out of his holye mountaine, I laide me downe and slept, and rose vp againe for the Lord sustayned me, I will not be afrayed for ten thousands of the people which should beset me rounde aboute. O Lorde arise, helpe me my God, for thou hast smitten all mine enemies vpon the cheeke bone, thou haste broken the teethe of the wicked. Saluation belongethe vnto the Lorde and thy blessinge is vppon thy people.* Imitatinge then this his example, whatsoeuer stormes or tempestes we shall see: let vs diligentlye take heede that we goe not out of the house of the Lorde to shunne them as the Apostates doe. But contrarily let vs beseeche God to warrant vs, and saue vs, that he woulde shewe vs so much fauoure, as to take aside, and place vs in some corner thereof, when we shalbe yet more in safetye, then in all the castelles of the worlde. And takinge this reasolution, Let

Psal.27.4. vs say with him. *One thinge haue I desyred of the Lorde: and that I will require, euen that I may dwell in the house of the Lorde all the dayes of my life*: For what can we looke for out of the pauillion of God, but as Esaye sayeth

Esay.24.17 *Feare and the putte, and the snarres which are vppon the inhabitauntes of the earth: and he that*

flieth

flieth from the noise of the feare, shall fall into the pit, and he that commeth out of the pit shall be taken in the snare, for the windowes from an high are open, and the foundations of the earth doe shake.

By these kindes of speech, the Prophet would signifie nothing els, but the cursing and wrath of God which is spread euery where where sinne is, which is the seede thereof, and of all miseries that are in the world beside: if then we wil find the blessing of God, and the felicity which doth depend theron, we must search where his grace is; and his grace is, where his righteousnes is; and his righteousnes is in Iesus Christ, and Iesus Christ is in his house, and in his Temple, that is to saye, in his Church: where he doeth abide vnto the ende of the world, as he also hath bene there since the beginning thereof, and not any where els, where a mā may be happy. For there lieth the blessing and the blessed seed, which was promised vnto Abraham, from whom as from a spring it was deriued to all his family & posterity: & whosoeuer would be participant thereof, must first be adopted, & by faith ingrafted into the body of Iesus Christ: for there is none but he alone, in whom the father taketh pleasure, now those which are vnited vnto him by faith, are knowē to be his members: so that the rest of the whole

Psal. 5. Gal. 6. 1. Cor. 1. 4. Matth. 25. Mat. 3. 17.

world (this litle flocke onely excepted, which the ſheepheard hath gathered vp) is within the compaſſe of this wrath and curſe of God. Are not then the Apoſtates wonderfull miſerable, that hauing the meanes to be as happye as Angels, haue voluntarily abandoned it, to become for euer as miſerable as deuils. If a man ſhould aske them whether they do not thinke a man accurſed, that is iuſtly baniſhed, and cut of from the body of the Church, where is only ſaluation and life: I doe not doubt but they would anſwer by and by, it were ſo: what can they then thinke of themſelues, who voluntarily haue excommunicated themſelues, leauing Ieſus Chriſt, who is the fountaine of all good and all liberty, to yeeld and put themſelues vnder the power of the Deuill, who is the cruelleſt tyrant both of ſoules and bodies, that they could haue choſen, declaring thereby that they loue darknes more then light, death more then life, bondage more then liberty, and to liue vnder the dominion of a moſt barbarous murtherer as Satan is, then in the kingdome of Ieſus Chriſt, who is the ſupport, ſhelter and refuge of al poore afflicted perſons. Where were ye a while agoe, ô ye poore ſoules? in the Church, that is to ſay, in the kingdome of heauen, and now ye are gone downe to the bottom

Ioh. 1.

Mat. 13.

of

of hell, to be baniſhed perpetually with Anti- Ioh.8.
chriſt, and the prince of darkenes; who for not
hauing perſeuered in the truth no more then
you haue, hath ben caſt down from the higheſt
degree of glory that it was poſſible for him to
haue, to the bottom of the pit of all miſery and
confuſion, without al hope of recouery. When Gen.3.23.
our firſt parents ſaw themſelues ſo ſhamefully
baniſhed and thruſt out of the garden of pa-
radiſe, where they did abound in all dainties,
end brought by their ingratitude and rebelli-
on, to the miſerable eſtate wherunto they came
afterwards, had they not great cauſe to lament
all their life, ſo great and horrible a change
which happened vnto them by their owne
fault? would they not haue bene deſperate at
that time, if God had not ſodenly preuented
them by his mercye, and lifted vp their hope,
which was altogether beaten downe, by the
promiſe which he made vnto them of the ſeed Gen.3.15.
of the woman, which ſhould bruiſe the ſer-
pents head? If the Apoſtates either could or
would conſider the miſerie, whereinto they
haue caſt themſelues headlong by their reuol-
ting: they haue no leſſe cauſe to be grieued
then our firſt parents had, for withdrawing
themſelues from the church they are gone out Cant.4.
of paradiſe, wherein God ſheweth his face, his

Matt.11. Ioh.1. Esa.66. glory, his magnificence, and his great workes euery day; and where he doth vnfold his great riches and blessings, and the riche treasures of his deepe wisedome in the fulnes of his sonne, to enter into hell, where they finde nothing els but a fire to consume them, and a worme that doth gnawe their heart, and a torment and perpetuall disquietnes in their consciences, without all hope to finde any remedye, or any comfort, or any refreshing in their miseries. They are like vnto that poore wretched Gen.4.14. Caine, who was the firste Apostate in the worlde: who hauing abandoned his fathers house, and the Churche that did assemble it selfe therein, and being by that meanes departed from before the face of the Lorde, was all the rest of his life a vagabond, and vnquiet in his minde, not able to finde any resting place, as also after him haue bene all his successors, Cham, Nimrod, Ismael, Esau, Ieroboam, with the tenne tribes that followed him, the Sadduces, Pharises, Scribes, and Priestes, in the time of Iesus Christ, and his Apostles, and finally, Simon Magus, Ebion, Chemnitus, Carpocrates, Marcion, Valentinus, Arrius, Nestorius, Eutiches, and other Heretikes, that came afterward; who hauing seperated themselues from the Church of Iesus Christ, haue

met

met with a thouſand miſeries: as alſo the two Princes and Heades of all the Apoſtates ſhall ſhortly doe, that is to ſay, Mahomet and the Pope, with all their adherents, whom the Lord doth deſtroy euery day by litle and litle with the breath of his mouth, vntill ſuch time as he doth pronounce vnto them their laſt ſentence and iudgement, wherewith they ſhall be caſt and baniſhed into the pitte, with the Dragon and his Angels, that is to ſaye, (as Saint Iohn doth expound it) *that olde ſerpent called the deuill and Satan, which deceiueth all the world.* For it is certaine that the great Captaine Michael, who is the God of battailes and head of the armie of the Lord; after a long fight, he will remaine victorious ouer all his enemies, whome he will put vnder his feete, to wit, the Dragon, the beaſt, and all thoſe that will worſhip him, and receiue his marke on their foreheades, or on their handes, *who ſhall drinke of the wine of the wrath of God, yea of the pure wine which is powred into the cuppe of this wrathe, and they ſhall be tormented in fire and brimſtone before the holye Angels, and before the Lambe.* And that great Babylon the mother of whoredomes and abhominations of the earth, which beareth a name written in her foreheade, a myſterye: whiche is dronken with the blood

2.Theſ.2.8

Apoc.12.9

Apoc.14. 9.10.

Apoc.17.5

of the Saintes, and with the bloode of the Martyres of Iesus, muste stumble, and her fall must be so great that all the earth shalbe astonied therat. For which cause all the children and seruantes of God are exhorted by a voyce comming from heauen, to go out of her quickly: that they be not partakers of her sinnes, and consequently of her plagues. What will then become of the Apostates who in steade of cõming and going from it, doe returne vnto it: thinking to be at more safety in Babilon, which is (as S. Ihon saieth) the habitation of Deuills, and the houlde of all foule spirites, and a cage of euery vncleane and noysome birde: then in the Church of God which is the holy city, and the celestiall Ierusalem where there is an innumerable companye of Angels set round about it for to keepe it, and the fauour of God which is in the midst as a tower to fortifie, & strẽghthen it on all sides? may not one saye of them with the Prophet, *vnderstand ye vnwise among the people and ye fooles when will ye be wyse?* for ar they not wonderfully depriued of their senses that do preferre Bethauen before Bethel; that is to say, a house of impiety, of errors, and lyes, of Idolatry, of blasphemy, of abhomination, before the house of God, of piety trueth and holynesse, of prayers and thanks geuing: and loue

Apo.14.8.
Apoc.18.4
Apoc.18.2
Heb.12.22
Psal.94.8.

rather

rather to returne againe into Egypt, there to feede of Garlike and rotten Onions, which they had left behind them, then to be daintily fed with the Manna of heauen, and with the foode of Angels. Dauid desiring with griefe in banishment the dainties, and great comforts he did receaue in the house of God, then when he had libertie to frequent it with the rest of the people, whereof he sawe himselfe depriued, liuing amonge the barbarous and idolatrous, spake vnto God, complaining: *Where be thine altars O Lorde of Hostes, my King and my God: Blessed are they that dwell in thy house, they will euer praise thee; for a day in thy Courts is better then a thousand otherwhere. I had rather be a doore-keeper in the house of my God, then to dwell in the Tabernacles of wickednesse.* Psal.84.34 vers.10.

If the Prophet esteemeth them happy, which may with all libertie frequent the house of God, and therewith enioye the exhortations, comforts, prayers, confessions, and publike prayses which are songe to his Name: and moreouer beholde his glorious face, whiche doth shine in this notable order which is kept in these holye assemblies of the people; doth he not repute contrariwise all those vnhappy, who are excluded from the enioying of so great a good? and especially when as they dae 1.Cor.14. Psal.42.

depriue themselues thereof, and forsake it willingly, making no more accompt of it then Esau did of his birthright; which he solde vnto his brother Iacob for a mease of pottage made of Lentils. I dare saye that none of all the Apostates, who haue left our Churches to returne to Papistrye, and to their Masses; that is to saye, to their owne vomite as Dogs, and to the wallowing in the myre as Swine, did euer taste, except it were with the tippe of the tongue onely, the sweetenes of the pretious and exquisite meates wherewyth God doeth nourishe and feede his familye. For if they had swallowed them, kept, and well digested them in their stomachs, they woulde haue forgotten all the daynties of the worlde, in which the children of God (after they haue once with a good appetite eaten of the celestiall bread) doo finde no more sauour. When Iesus Christ demaunded of the Apostles whether they woulde follow the Apostates, who beeinge offended at hys Sermon touching the eating of hys flesh and drinking of his bloud, had gone backe from him and walked no more with him: Saint Peter answering for all his fellowes, sayd: *Maister, to whome shall we go? For thou hast the wordes of eternall life*. Shewing thereby the good wil

Ge.25,33.

2.Pet.2,22

Ioh.6,67.

that hee and hys fellowes had, neuer to forsake hys companie: becauſe of the benefites and great comforts which they receyued and reaped continually of his doctrine. The Cananitiſh woman though ſhee hadde both beene ſharpelie rebuked by Ieſus Chriſt and his Apoſtles, and alſo confeſſed her ſelfe that the bread which hee brake was not for the dogges, in the number of whome ſhee accounted her ſelfe, but for the children of the houſholde: neuertheleſſe for all this ill welcome and hard wordes, ſhee thought not her ſelfe anſwered: as a poore ſoule preſſed with hunger, laying aſide allſhame, is importunate with his crying vpon all thoſe that may giue her meat; ſo ſhee neuer ceaſeth aſking till ſhe had obtained that which ſhe deſired, eſteeming her ſelfe happie to be partaker onelie of the little crummes which fell from her Lord his table: whereby we ſee how ſhee coulde not bridle her appetite, and that ſhee did ſo hunger after the meats which are ſerued at Ieſus Chriſt his table, that ſhee preferred them before all other dainties. Marie Marthaes ſiſter (Ieſus Chriſt beeing come vnto theyr houſe, and ſitting downe to teach the kingdome of heauen) did caſt her ſelfe by and by at his feete, and ſtirred not from Mat.15,22 Luk.10,39

thence ſo long as he continued his ſpeech; ſhe being as it were tied and faſtned to his tongue: forgetting not onely the care of the affaires of the houſe, but alſo all other things: for that ſingular pleaſure which ſhe felt in her ſoule, hearing the heauenlye comfortes which proceeded from the mouthe of Ieſus Chriſt, as from a fountaine and welſpring of life, and ſhe is ſo highly commended by Ieſus Chriſt, that hauing layd aſide all other things, ſhe was ſo attentiue to heare the worde of God: and contrarily her ſiſter blamed and reprehended by him, that for the too too great care ſhe had of worldlye affayres, ſhe was drawen away from the ſtudye and meditation of heauenly thinges, which were of greater weight. And the aunſwere muſt diligently be noted, which Ieſus Chriſt made vnto her, when as ſhe complayned that her ſiſter had left her alone to
Mat.10.40 ſerue: *Martha* (ſayth he) *thou careſt and art troubled about manye thinges: but one thinge is needefull, Marie hath choſen the good parte which ſhall not be taken away from her.* Thereby it may be gathered, that there is nothing better vnto man, then to dwell in the houſe of God, and there to applye himſelfe wholly to meditate day and night on the Lawe of God, imparting vnto worldly buſines no more time

or care, then is ſufficient to get and eate his daylye breade. The woman of Samaria which was a wanton and diſſolute woman, whiche had not all her life longe thought of any thing els, but onely to followe the worlde, and to ſeeke and take her pleaſure therein: as ſoone as ſhe hearde that excellent Sermon which Chriſt made vnto her by the Wels ſide, where he ſpake vnto her: ſhe was ſo rauiſhed therewith, that forgetting all other things, euen the waterpot which ſhe had brought to draw water, ſhe thought of nothing els but of the benefit which ſhe had receaued, & to run haſtily to the citye to publiſh it to her fellowe Citizens, and to induce them to come with her to finde the Meſſias, who was come into the worlde, that they might be partakers of the fulnes, and of the great and ineſtimable riches which he had brought vnto it. Which doth euidently ſhewe the force which is in the worde of God, to transforme men, and make them become in a moment newe creatures. When it is receaued of a harte voyde of gall, and caſt into a grounde that hath bene before plowed and tilled by the holye Ghoſt: for otherwiſe it bringeth not forth any more fruite, then doth the ſeede which falleth vpon the ſtones, and amonge thornes. *My ſheepe* (ſayd Ieſus Chriſt)

Ioh.4.28.

Heb.4.12.

Pſal.19.

Luk.8.6.

heare my voice: shewing therby the mark wherby they might be knowne, to wit, when they take such a smack in the word of God, as sheepe doe in the grasse which they find in a good pasture. For as the one cā not be filled with grasse no more can the other with the word: whereof they can not so be well satisfied, but that they
Num. 21.5 hunger & thirst after it stil. The Apostates thē who are glutted therewith as the people were of manna in the desert, they shew therby, that they were neuer of the flocke and sheepfold of Iesus Christ, & that during the time they were thereof, they were but wolues disguised & cloked onely with counterfeit attire and sheepes skins; for if they had bene sheepe the sheepeheard would haue attended on them so, that no creature whatsoeuer coulde haue wrong them
Mat. 15.13 out of his hands. But because they were plants
Psal. 14. which the heauēly father had not planted, they
Mat. 3.12. haue bene rooted out: and as chaffe haue beene carried away with the winde as soone as God clēsed his floore & fanned thē, which doth not chance to the good corne, which whether they do fanne it or thrash it, it doth euer remaine in the floore: & if by the violence of the thrashers stroke, it happen to be scattered, it shall not be so farre (sayth S. Augustine) but that it may be gathered vp together againe with the broome,

as

as we alſo ſee in theſe latter dayes, wherein it ſeemed that the Deuill had purpoſed to warre with all his might againſt the Church, ſome weake perſons haue beene chaſed out of the parke by the violency of temptations: but yet not ſo farre, but that by the grace of God they were ſoone reclaimed againe & that by teares, ſobs, and lamentations (wherein ſome of them haue beene ſeene to melt) haue acknowledged & confeſſed both priuately & publikely their fault to the great contentment of thoſe that haue ſeene their repentance, yea of the Angels and of all the hoſt of heauen, which doth wonderfully reioyce at the conuerſion of all poore ſinners. And would it had pleaſed God that al Luk. 15.7.
had done the like, & that after the example of 10.
the prodigall childe, conſidering the difference that there is in the eſtate of thoſe that dwell in the houſe of the houſholder, where they haue ſtore of bread and of all good meates, & of the other who hauing left it are conſtrained to liue with the ſwine & to eat with them the huſkes wherewith they can not be filled, and that they had taken in the ende the reſolution of the loſt child who being come to himſelf ſaid, *How ma-* Luc. 15. 17
ny hired ſeruãts of my father s haue bread inough, & I dye for hunger: I will riſe and go to my father & ſay vnto him, father, I haue ſinned againſt heuẽ

and before thee, and am no more worthy to be called thy sonne: make me as one of thy hired seruants. Or elſe of that poore lewd woman which called to her remembrance the good intreatie ſhe had of her huſbande, and comparing it with the ill, which ſhe receiued of her louers whom ſhe followed, and reſolued in the end to leaue them and returne to her huſbande, ſaying: *I will goe and returne to my firſt husbande: for at that time was I better then now.* But this conuerſion hath hapned to thoſe onely, who fighting againſt temptations, and being not able to vanquiſhe them becauſe of their weakenes: haue yeelded themſelus hoping to take heart againe and fight, after they had ſhrunke away, the grace of God aſſiſting them to declare and make manifeſt his power in their infirmitie: which can not be looked for at their handes who in pride of hearte, not being preſſed with any other temptation then with their owne concupiſcences nor led with any other counſel then their owne carnall wit, haue willingly departed from the Church: as it were making no account of God, or of all his bleſſings, hoping to find a better party thē in his houſe, & howſoeuer it ſhould fall out, it ſhould be euer open vnto them, whenſoeuer it pleaſed them to returne, after they had aſſayed other eſtates. But

Hoſ.2.7.

2.Cor.12.

theſe

these poore soules doe deceiue themselues making their reckoning thus without their host, of whose wil & aduise they make no account, as though the one and the other were in their power, and as though they had the keies of the kingdome of heauen tied at their girdles to open and shut, go out and come in at all times, whensoeuer it pleaseth them. For as God speaketh by his Prophet *My thoughts are not your thoughts, neither are your wayes my wayes, sayth the Lorde, for as the heauens are higher then the earth, so are my wayes higher then your wayes, & my thoughtes aboue your thoughtes.* Esay. 55. 8. They must not then thinke that God will suffer himselfe to be so mocked, and that he doeth apply himselfe to all their foolish & vaine imaginations, as they dreame, nor that it is in their power to returne vnto him when they list. Gal. 6. 7. For all this is not in him that willeth, nor in him that runneth, but in God alone which sheweth mercy, and doeth graunt both will and power to performe, to whome soeuer he will. Rom. 9. 16. Phil. 2. A man (sayth Saint Augustine to this purpose) may kill himselfe, but so that being deade he can not raise himselfe to life againe. So when we haue once separated our selues from God, & by consequent from life, which doeth not abide any where else but onely in him: let vs not thinke Psal. 36.

that there is any one who hath that power beſides him, nor that it can otherwiſe be brought to paſſe then by a true repentance: from which
Heb.6. the Apoſtates being excluded, the wrath of God doth hang ouer them, and ſo conſequently they abide in death: which they ſhewe euidently then, when they are exhorted to returne vnto God and to enter againe into his church. For they neuer finde themſelues ready to performe it: but ſtill delay & driue it of vntil ſuch time as the wheele of the iudgement of God going ouer them al at once & euen then when they are not aware therof, they find themſelues cruſhed and ouerwhelmed on the ſodaine like
1.Ioh.2.19 Eſope his frog. Alſo S. Iohn taketh Apoſtacy for a ſigne of reprobation, whē he ſaith, *If they had bene of vs* (that is, thoſe whom God hath elected) *they would haue cōtinued with vs*, but leauing our company, they haue ſheewed therby that they were neuer of vs, though they haue beene with vs: no more then corrupt humours which are not mēbers of the body though they be in the body: or the tares which are not of the
Rom.10. wheat although they be in the ſame field with the wheate. For if the continuing in faith and the confeſſion of the ſame be an argument & certayne proofe of our election, the forſaking thereof contrariwiſe, ſhall it not be a marke

and

and token of reprobation ? And if the ſinne Heb.10.
againſt the holy Ghoſt be an enuious and ob-
ſtinate hatred that the diuells and men that
loue lying doe beare to the trueth of the Goſ-
pell, which is as contrary vnto them as light to Heb.6.4.
darknes ? what is it poſſible for a man elſe to 10.26.
iudge of the Apoſtates, who hauing receaued
followed, approued, beleeued, and confeſſed the
trueth for a time, do now reiect and blaſpheme
it, do condemne it by worde & deed & haue it
in greater deteſtation, then thoſe who neuer
made profeſſion thereof? then that the ſpirit of
God being vtterly departed frō thē: hath geuē
place to the ſpirit of blaſphemye, *which findeth* Mat.12.44
the houſe empty ſwept and garniſhed: then he goeth
and taketh vnto himſelf ſeuen other ſpirits worſe
then him ſelf which being entred dwell ther: ſo that
the end of ſuch men is a great deale worſe then the
begiming? whereof we ſhall haue experience e-
uery day in many? who are as it were trumpets
to ſoūd the battell to good mē, & furies which
ceaſe not gadding & rūning here & ther to in-
cenſe & ſtirre vp all contentious and trouble-
ſome perſons that they can meete with all like
vnto themſelues againſt the Church. And as a
candle of tallow if it be put out hauing bene
once lighted, it ſtincketh a great deale more
then if it had neuer bene burned: and as pett

likewise wherein there hath ben some precious liquor if after ther should be mingled some other which were naught, al that rottē together would yeld a most corrupt and filthy smell: so the good things being corrupted with the euil in these wicked men, haue made thē worse by the halfe. And as among the enemies of Iesus Christ, there was none worse or more traiterous then Iudas, when he was sequestred from his company wherein he had heard so manie good lessons and seene so many notable examples: And as among the Christians of the primitiue Church: the heretickes and blasphemers who did seperate themselues from the body of the Church were of all the wickedest: so in these last times the Apostates haue ben found to be the dreggs of our Church when as they were tryed. The naughty humors which doe impaire the health of the body which haue bin cast out, the soueraigne phisition purging thē: The huskes and chaffe which haue bene seuered from the graine by the fanne and flayle, god sweeping his flower; and to be the verie scumme which commeth out of the pott whē as the fire is first brought nere vnto it, to make the flesh sethe which is in it: the drosse which hath ben drawen from the gold; whē the goldsmythe putteth it into the fornace to purifie it:

Mat.9.

Mat.3.12

The

The excrements which haue bene cut of, from the body to bewtifie it and make it faire, when God as a barber tooke the rasor and scissers, to paire the nailes and cut the haires thereof. Finally though our churches be diminished by the departing of the Apostates, neuertheless they are not the worse for it: nay they are therby made more healthfull and better disposed. And as man his body being ful of corrupt humours is so much greater and bigger, but one the other part weaker and more vnable to all other workes: so our Churches were in deede greater and more populous when that greate multitude of Apostates which haue forsakē vs were with vs: but they were neither so healthfull, nor so readie to performe their dutie as they haue bene since: because such hypocrites being mingled with others, were nothing els but an heape of offences and stones of stumbling to make them fall. Hitherto we haue spoken onelye of those who hauing bene entred into our Churches and hauing abode in them some tyme, some more, some lesse haue withdrawen themselues: not for anye fault that they could finde either in the doctrine that we preache, or else in the prayers and confessions which we make, or in the Psalmes which we sing, or in the Sacramentes which

Ezech. 14. Wisd. 3. 6.

Esay. 7.

we administer, or in the discipline which we obserue, or in the whole course and order which we followe in ruling and gouerning our Churches. For thankes be to God we knowe what we worshipe, and that we walke not at randome being readye at all times to render an accompte by the worde of God of the hope which is in vs, and of all our actions, to anye whosoeuer will require it. It was not them either a feare which they had to offend God staying with vs or elsse a hope that they could more sincerely or purelye serue him in other places, that hath made thē to leaue our cōpany: but if they would giue the glory to God, confessing freely and readily the cause of their reuoult, they wold say that it was because they loued more to serue the flesh then the spirite, and to enioy these delicates of the world, then to beare the crosse of Iesus Christ. But whatsoeuer it be, they haue declared that they were not the children of the promise, nor of the seed of Abraham: which is not like vnto the planetes which are errant in their motions, but as the starres of the firmament, that is to say, those which are immoueable and permanent in the place of the firmament wher they were once fixed, and also if they had bene the children of the free woman, they woulde haue

Iohn.4.22.
1.Cor.9.
Leu.26.
1.Pet.3.
Gal.4.3.

haue ſtayed in the houſe for euer: and would not haue bene driuen, out as the children of the bondwoman, who haue no parte of the inheritaunce.

That it is a moſt dangerous thinge for thoſe that knowe the true Church not to adioyne themſelues preſently vnto it.

Chap. 14.

IT remayneth now before we ſhutt vp our treatiſe, to ſpeake alſo of ſome who in deede confeſſe that the Church which we follow is the true church, and that it is built according to the platforme that Ieſus Chriſt and his Apoſtles haue left vnto vs: and yet they dare not adioyne themſelues therunto. Some being held backe with many vaine feares, and other by as many friuolous hopes that they do propound vnto themſelues. They may well be compared vnto Tantalus who dieth for hunger & thirſt though he hath by him great abundāce wherwithall both to eate & drink: this differēce only being excepted that is betwene him & thē, that the meates do fly Tantalus whē he would approche vnto thē, & they cōtrariwiſe flye the meates whē they come neare thē. For they haue (as I may ſay) the Church ſet vp and open at their dores, and yet will not take the paines to

take three steps to enter into it, to be fed with the celestial bread. Which doth shew that they doe not muche hunger after it, and by consequent that they make themselues vnworthy of the administration thereof vnto them. For the benefits of God are onely for those which doe desire and long after them, & not for the other who doe disdaine them: as the virgine Marie
Luk.1.53. sayeth in her song: *He hath filled the hungrie with good thinges and sent away the riche emptie.* To which that agreeth also which Iesus Christ
Matth.5.6 sayd, *Blessed are they that hunger and thirst for righteousnes: for they shall be filled.* And in an o-
Ioh.7.37. ther place, *If any man thirst, let him come vnto me and drinke. He that beleeueth in me* (as sayth the Scripture) *out of his belly shall flow riuers of water of life.* Which he spake of the spirit that they should receiue who should beleue in him.
Esay. 55.1. And Esay agreeing vnto this, sayth: *Ho euerie one that thirsteth come ye to the waters, and ye that haue no siluer, come, buy and eate: Come I say, buy wine and milke without siluer and without mony. Wherfore do ye lay out siluer & not eat bread? And your labour without being satisfied? Harken diligently vnto me, and eate that which is good and let your soule delight in fatnes: Incline your eares, and come vnto me: heare, & your soules shall liue, and I will make an euerlasting couenant,*

with

with you, are the sure mercies of David. By all these places of the Scripture it may appeare that the Gospell, the grace of God, the remission of sinnes, & all spirituall blessings, be not offred but onely to those who desire them: not geuen but to those who seeke them, yea and asking them it is forbidden, *to geue that which is holy vnto Dogs, or to cast pearles before swine,* that is to say, vnto prophane men, which loue rather the muckle of this world, then all the riches of the kingdome of heauen, which was gredely longed after by them in old tyme, & as it were snatched by those who were more vehement: so great was the presse and multitude of those which strued to enter therin first, and were not kept back from running and aduauncing themselues vnto it, with any feare they had of the threatnings of tyraunts, or of the losse of their goods, or of most cruell torments which they sawe prepared for them, if they followed the Religion of Iesus Christ. For they counted nothing more deare then the readie suffring of Martyredome, to be crowned with glory, which he doth promise in heauen to all those which shall neither be ashamed, nor afrayd to confesse his name beneath here in earth But at this present men be so cowardly and so faint hearted, that the most part of them draw

Mat. 7. 6.

Iames. 1.

Mat. 11.

Mat. 10. 32.

backe, and looke one vpon another, lingring who shalbe the last to follow the captaine. And they thinke that their cowardise is not seene when they do forge some friuolous excuses to cloke it withall. But before we come to the confutation of their excuses and to take away the visarde, whereby they would dissemble their hypocrisie, we must propound vnto thē some certaine infallible Axiomes it shall serue for a rule to direct them, & for a light to lighten thē in their cōsultations. The first shalbe that there is no saluation but in the church. As the Prophet sayth. *And it shal come to passe, that whosoeuer shal cal one the name of the Lord, shalbe saued for in mount Sion, & in Ierusalē shalbe deliuerance as the Lord hath said, & in the remnant, whom the Lord shal cal.* Esay saith as much. *The Lord shal create vpō euery place of mount Siō, & vpō the assemblyes therof, a cloud & smoke by day, & the shining of a flaming fire by night, for vpon al the glory shalbe a defence, & a couering shalbe for a shadow in the day for the heat, & a place of refuge, & a couer for the storme & for the rayne.* So doth Zachary in his song, *Blessed be the Lord god of Israel, because he hath visited & redeemed his people.* That we may thē be made partakers of the saluation which god the Father doth offer vnto vs in his sonne, we must be vnited vnto him, &

Ioel. 2.32.

Esay 4.5.

Luc. 1.68.

made

made members of his body: that is to saye that we be adopted into the housholde of Abraham with whom the couenant hath bene made, and associated by faith with the holy & vniuersall church, which cā not be done except we beleue the communion of the Saincte:s and vntil such time as we be ioyned with thē in the publicke assemblyes, wherein the word of God is preached, the Sacramentes administred, the order kept in confessions, prayers, and open thankesgeuinges, and in the discipline and censures, which are made of maners, to put in authoritie the practise and vse of the worde of God, and to meete with those corruptions which otherwise easily enter into the Church and alter it. The second Axiome is, that in thinges: which God doth commaunde we ought not to delaye, nor to be slowe to put them in execution. But alwayes to haue our loynes girded vp, and houlde in our handes the burning lampe, to be readye to goe euery where, whether it shal please him to send vs. And to do readily that which he cōmaunderh vs: For true faith is euer accompanied with this ready obedience, as we see by experience in Abraham the Father of the beleeuers; who was ready to departe out of his countrey and leaue all his commodities, yea and to sacrifice

Luke.12.

Rom.1.
Heb.11.
Gen.12.4.

his owne sonne in whom he put the effect and
Gen. 22.3. truethe of the promise, as soone as God had
commaunded him. And that is it which Ie-
sus Christ teacheth vs to aske of his Father,
Mat. 6. 10. to wit: *that his will should be done in earth as it is in heauen*: That is to say that he do graunt vs the grace, that we be as ready and willing to doe his will, as the Angells which are in heauen who haue no sooner receaued the commandement of God but euen in the verye instaunt they put it in execution: for God loueth not those dodgers which bargayne and aske still more dayes of aduise to deliberate vpon that which he commaundeth them, whether they should do it, or not. For sithens he is the Soueraigne Lord, & commandeth nothing but that which is reasonable and for the profit of those whome he will employ in his seruice must we take counsell: whether we should obey him or no in that which he doth commaunde vs? and to be more hastie or slower in accomplishing his will, then are senseles creatures; which doe not come short, or go beyonde in anie one litle point of that, which the creatour doth command them. The Scripture
Psal. 23. 5. teacheth how God was greeuously prouoked
Exod. 4. 14 against Moses, Ieremy and Ionas, in that they
Ier. 1. 7. were wayward in taking the charge and commission

miſſion which he was to giue them, & in obeying that which he commaunded them: And the great daunger wherein Ionas fell becauſe becauſe he would haue fledde away, to the end he might haue exempted himſelf from going to Niniuye, whether God would haue ſent him doth ſhew plainly enough, the iminent perill to which they lay open themſelues who delay ſo long to enter into the Church: & to obey in that the calling of god, who doth ſummone & inuite them ſo willingly vnto him, hauing euery day from morning to night his armes ſtretched forth to receaue and embrace them comming vnto him. And are they not amaſed at that which Ieſus Chriſt ſpake vnto him that would haue followed him, but vpon that condition that he would ſuffer him firſt to go bid them farewell which were at his houſe: *No mã* (ſayeth he to him) *that putteth his hand to the plowe, and looketh backe, is apt for the kingdome of God.* The thirde Axiome, that we ought neuer to let ſlippe the occaſion of weldoing; nor a receauing the benefite that God doth ſet before vs, when occaſion offreth it ſelfe: but apply our ſelues immediatly vnto it, and vſe it, leſt that it being once loſt, it cannot be poſſiblye recouered againe. That is it which Chriſt Ieſus ſayde ſpeaking vnto the Iewes,

Ion. 1.4.

Eſay. 65.

Luk. 9.62.

Ioh.12,35. *Yet a litle while is the light with you, walke while ye haue light, least the darkneſſe come vpon you: for he that walketh in the darke knoweth not whether he goeth,* admoniſhing them thereby, that they ſhould take heede of reiecting of the grace which God offred vnto them in him, & by him, & that if they did, it being taken from thē, they could no more come by it, which they haue foūd in deed; for hauing not receiued the light then when it was offred, they haue bene vtterly depriued therof, and are yet at this day. So that ſince fifteene hundred yeares ago, there hath not beene in the whole world, a people more wretched than that; becauſe they haue Luk.19,44 not knowne the time of their viſitation, and haue not receyued the great benefites which God would haue beſtowed on them, then whē they were offered; thoſe that were bidden to Matt.22,5. the wedding of the kings ſon did excuſe themſelues, the one alledging their merchandize, the other their domeſticall buſines, and the reſt thoſe impediments which they had: they were ſo farre from ſatiſfiyng and contenting the king by theſe excuſes, that contrariwiſe his anger beeing more extremely kindled againſt thoſe that had not made any account of the honor & fauiour that he did vnto them, he pronounced them vnworthy of his liberalitie,

and

aid of euer being receiued into his house. The foolish virgines, because they had not the care to light their lamps in due time, were ouertaken by the comminge of the bride-groome, and excluded out of the hall where the banket was made, which do the teache vs not to imitate the slouthefull, who gaspe and wringe their handes, or hange downe their armes then, when they shoulde worke in the time of neede. But to followe the example of the Ant, who earelie and betimes maketh her prouision, foreseeing, that in winter she shall not haue either meanes or leisure to doe the same. The Turtle, the Crane, and the Swallowe obserue the time wherein they must goe awaye, least they shoulde be ouertaken with the frostes and colde, which be contrarie and hurtfull vnto their nature. *But my people* (saith God) *knoweth not the iugements of the Lord*. Iesus Christ did obiect the same thing to the Scribes & Pharisies, *O Hypocrites* (said he) *ye can discerne the face of the skie, and can ye not discerne the signes of the times?* To conclude then our purpose, when the occasion & opportunity is giuen vs to do that which God commandeth, we must neuer delay, but readily put the hand to the work, and willingly apply our selues thereunto, and euer be pre-

Mat. 25. 10

Ier. 8. 7.

Mat. 16. 3.

pared to receiue his graces, whensoeuer he is
Mat.7.10 willing to impart them vnto vs. The fourth
Axiome is, that it is a most dangerous thing
to tempt long the patience of God. Whereof
Rom.2.4. there is such a notable place in S. Paule: *Despi-
sest thou the riches of his bountifulnes and pati-
ence, and long sufferance, not knowing that the
bountifulnes of God leadeth thee to repentance?
but thou, after thine hardnes, and hart that can
not repent, heapest vnto thy selfe wrath, against
the day of wrath, and of the declaration of the iust
iudgement of God, who will reward euery man ac-
cording to his workes: that is, to them which by*
Iere.3.7. *continuance in well doing, seeke glory, and honour,
and immortalitie, eternall life: but vnto them that
are contentious, & disobey the truth, and obey vn-
righteousnes, shall be indignation and wrath.* For
my part, I do maruell that such threatnings do
not moue otherwise these delayers, which doe
abuse so long the patience & goodnes of God,
Mat.16.3. which we can not contemne, without thru-
sting our selues into an open danger of alie-
nating of God and his grace from vs for euer,
and to depriue our selues consequently of all
the hope that we can haue of eternall life, and
of the rest which God hath promised to his
Psal.95.7. chosen. As the Prophet sayth: *To day, if ye shall
heare his voice, harden not your harts, as in Me-
ribah,*

rible, and as in the day of Massa in the wildernes. When your Fathers tempted me, proued me, though they had seene my workes. Fortye yeares haue I contended with this generation, and sayd, they are a people that erre in their harts, for they haue not knowen my waies. Wherfore I sware in my wrath, saying: surely they shall not enter into my rest.

What the causes are which hinder the delayers from entring into the Church, and how light and friuolous they are.

Chap. 15.

THere are three things which cause the delayers to slumber, which they euer set before their eyes, to flatter themselues in their sluggishnes, and which the deuill can vse marueilous well, to keepe them fast in his bands, & to hold them from going from him. The first is, that they doubt of the threatnings of God, and that which causeth them to doubt, is, that he is slowe vnto anger, and to execute his iudgements. For he is inclined of his owne nature vnto mercye and meekenes, and desireth not the deathe of a sinner, but rather that he shoulde repent and liue. It is a griefe to him, and against his will that he stretcheth out his

Psal. 103. 6

Ezech. 18. 23. & 32.

hand to strike vs: and when he doth it, being constrained by our malice and obstinacie, he doth it against his owne nature, and doth as E-
Esa.28.21. say sayth, a strange worke. *The Lorde shall stande as in mount Perazim, he shall be wrath as in the valley of Gibeon, that he may do his worke, his straunge worke, and bring to passe his acte, his strange acte.* Neuertheles, being iust as he is, to satisfice his iustice after he hath long staied, if he should see that we should perseuere in our iniquities, and that we should make no accompt of leauing our euill wayes, to returne to him, then to his great griefe he beginneth to shewe his wrath, and execute his iudgements vpon vs: protesting in the meane time, that it did not lye in him, that we are not saued,
Osea 13. and that our ruine and destruction commeth from none other, but from our selues. So though God suffereth our sinne to sleepe for a season, and goeth not about to punishe it as soone as it is committed: yet notwithstanding he forgetteth nothing of his iustice, but calleth at the verie instant, wherein he holdeth his assises all his debtors, and causeth them to paye vnto him his due, and all reuenues alreadye past. We must then holde this for certayne, that God is true in all his sayings, and that his truth being essentiall and coeter-

coeternal with him, he can not choose but put it in execution, and as well his threatnings as his promises, in the time which he hath appointed: becauſe in him there is not yea and nay; nor any mutation or ſhadowe of change. 2.Cor.1. Iames.1.

The other thing which doth abuſe the delayers, is the opinion which they haue, that the iudgement of God is euer farther of from thē then it is: and that ſeeing it approch they may eaſily eſcape it. That is it which deceiued thoſe who liued in the time of the floode, and the Sodomites, and Pharaoh, and Achab, and Balthaſar, and the inhabitantes of Ieruſalem when it was deſtroyed by Nabuchadnezar, and ſince by the Romanes. For although the iudgementes of God were euen at their dores, and that they were often forewarned thereof by the Prophetes and ſeruauntes of God; neuertheleſſe they neuer beleeued any thing, vntill that they were taken at vnwares, and that drinking, eating, laughing, ſporting; Matth.24. and euen then when they thought themſelues to bee moſte ſure, they were all at once ouerthrowne. For, *The daye of the Lorde commeth as a theefe in the night*, Who doth watche a fitte houre to ſlippe himſelfe eaſilye into the houſe whiche hee intendeth to robbe, that he be not diſcouered. And as 1.Theſ.5.2

the lightning, which is no sooner seene but it vanisheth away: therefore they that delay to performe their dutie and do take their pleasure for the hope they haue that God is not readie to call them to his audit to make their accountes, are oftentimes deceiued, as well as the naughtie seruaunt who sayd in his heart, my maister doth deferre his comming, let me eate, and drinke and be merrie: and in the
Mat. 24.50 meane time his maister commeth in a daye when he looketh not for him, and in an houre, that he is not aware of, and doeth cut him of, and giue him his portion with the hypocrites, where there is weeping and gnashing of teeth. The thirde thing which deceiueth these delayers, is the vaine hope which they haue, that they shall euer haue some meanes or other to
Prou. 3.7. agree with God before they die. But it were better for them not to be wise in their owne eyes: but to feare the Lorde and to departe from euill. And heare what the wisedome of
Prou. 1.24 God sayth by Salomon, *Because I haue called and ye refused: I haue stretched out my hande, and none would regarde: but ye haue despised all my counsell, and would none of my correction. I will also laugh at your destruction, and mocke when your feare commeth, like sodayne desolation, and your destruction shall come like a whirlewinde:*

minde: when affliction and anguish shall come vpon you, then shall they call vpon me, but I will not answer: they shall seeke me earely, but shall not finde me; because they hated knowledge, and did not choose the feare of the Lorde. They woulde none of my counsell, but despised all my correction, therefore shall they eate of the fruite of their owne Prob. 12.1. *way, and be filled with their owne deuises, for ease slayeth the foolishe, and the prosperitie of fooles destroyeth them. But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.* It is recorded of Fabius Maximus, that in prolonging the time he stayed and aswaged by litle and litle the fiercenesse of Hanniball, and by delay he deliuered the common wealth of Rome, from the greatest perill that euer befell vnto it: by reason whereof the wise worldlings vse oftentimes dissimulation and leasure in their affaires, and condemne swiftnesse and speedinesse for great rashnesse: and in trueth, for those who haue to doe amongest men it is requisite to haue a stayed, and well settled wit that doeth not hasten too muche: but ponder and weigh wisely all counsels, and all reasons before it conclude what to do. For as the Grecians say, the latter thoughtes are commonly the wisest and best, but towardes God there is nothing more dangerous then to delay, nor

more necessarye to saluation then a swiftnesse and readinesse, to heare and put in practise that whiche God commaundeth vs because he commaundeth nothing but with reason, and for the great benefite of those that obey him. Let vs not then be slacke:

Heb. 12. 1. 2. *But let vs cast away euery thing that presseth downe, and the sin that so easily compasseth vs about: let vs run with patience the race that is set before vs, looking vnto Iesus the author & finisher of our faith; who for the ioy that was set before him, indured the crosse, and despised the shame, and is set at the right hand of the throne of God.* Cõsider ye delayers him who hath suffered such gainesaying of sinners against himselfe, that you giue not ouer in your heartes.

1. Cor. 9. 24. *Know ye not, that they which runne in a race, runne all, yet one receiueth the price? So runne that ye may obtaine.*

Heb. 12. 25 *See that ye despise not him that speaketh: for if they escaped not which refused him that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.* Pray ye vnto him that he may breake the nets, which holde you so intangled: and that he vnwrap you out of all those vayne feares and desires which hinder you, and cause you to let his spirite from directing you in doing his

Psa. 119. 32. will. Say vnto him as sayth Dauid, *I will runne*

the

the way of thy commaundements, when thou shalt inlarge mine hearte. Furthermore I will keepe thy statutes: forsake me not ouerlong. Tertullian speaketh that which we shall finde daily to be most true, that is, that our flesh which by nature is rebellious against the will of God, can not stoope to submit and suffer it selfe to be tied to the yoke of his worde: but will still striue to the contrary. And as it is craftie and politike, and hath euer some subtiltie and sophistrie to flatter her selfe in her iniquitie, and doeth alleage alwaies an excuse to those that do exhort her to do her dutie, when they vrge her somewhat more instantly to doe any thing which is against her will, and when one of her reasons be answered, she doeth presently inuent an other to make reply againe: so that she findeth as manye or more shiftes and exceptions to excuse her from doing well, then an onion hath skinnes to couer it selfe. But we oughte to thinke or at least we shoulde thinke, with whome we haue to deale, and that we dispute in vayne against God, who as Dauid sayeth: *Knoweth the secretes of the hearte.* And as in an other place, *For though the Lorde bee highe, yet hee beholdeth the lowlye.* For euery thinge that hee commaundeth, and whatsoeuer hee doeth, Psal.44.21 Psal.138.6

is most iustly and most wisely done, and there is nothing in all his counsailes, his wordes, and his workes, that is not void of all blame or reproofe. As the Prophet sayth: *All his statutes are established for euer and euer, and are done in truth and equitie.* Wherefore it were most safe and expedient for vs, when God speaketh, to stoppe our mouthes continually, to reply nothing against that he layth, to open our eares, and to hearken attentiuely to that which pleaseth him to command vs: and to be alwayes ready to craue his grace, to obey and execute cheafully his will. For we can not offer vnto him a more acceptable sacrifice, then a ready and willing obedience. But to shewe how frivolous the excuses are, which the delayers commonly bring forth, to acquite themselues from performing their dutie, and entring into the Church, which is the onely place where they ought to seeke, and are able to find their saluation. We wil examine some of them more particularly, to the end we may see what shewe of ground they can haue. The commonest is, for the most part, that which all vse to alledge, the feare that they haue of falling into those dangers, whereunto they see those layd open, who would withdrawe themselues from the company of Antichrist, to follow Iesus Christ. But

Psal. 111. 8

now

nowe I demaund of them, whether the feare of God ought not to take place and be preferred before all other feares? And whether as the loue of God which commaundeth vs to loue him with all our hart, with all our ſtrength; & ought to be the rule of al other our affectiõs: So alſo the feare of God ought not ſo to gouerne all other feares, that we loue and dread him as much or rather more then any other thing? But if this true feare, which is the chiefe and principal point of true wiſedom and godlines, Prou. 1. 7. were well imprinted in our hartes, it woulde ſtreightway chaſe away all other vaine feare, as ſaint Auguſtine ſayth: Wilt thou feare nothing? (ſayth he) feare God. And experience hath proued in all honeſt perſons of time paſt, who walking vprightly in their calling, and ſetting alway before their eyes the fauour and grace of God, which did aſſiſt them in all their wayes, were not daunted with any danger that could happen vnto them. Had Moſes any feare and dread of Pharaoh, when he ſawe himſelfe and all the people which he ledde, inclosed betweene the ſea and the armye of the Egyptians, ſo that there appeared no meanes, eyther to flye backe, or els to paſſe one? Was he moued, or anye whit amaſed at all this? though he ſawe the immincut perill, and all Exod. 14.

the people about him in that sorte astonyed, that they thought not but that they had beene vtterly cast away: neuertheless he remayned stedfast and inmooueable in the midst of this great feare, neuer douting but that God would shewe some notable acte of his souereigne power, or else open vnto them some passage
Ios.12. whereby they might escape. Iosuah to whom God after the decease of Moses committed the charge of his people, and to make warre to thirtie and one Kinges, all of them mightie and hauing their people brought vp in Martiall feates, their cities strong and well fortified, their men well appointed to fight: did he euer feare any of all these thinges? Did he not goe cheerefully against his enemies, making no more account of them and their forces
Iudg.3.31. then to eate a morsell of breade? Shamgar with an oxe goade assaulted sixe hundred
Iudg.7.19. Philistines, whome he discomfited. Gedeon with three hundred men who were onely armed with trumpets and pitchers, went boldly against an innumerable multitude of Ma-
Iudg.15.15 dianites, whome he destroyed. Sampson with the iaw bone of an asse, smote a thousand men.
Sam.17.49 Dauid being yet but a childe addressed himselfe couragiously to the combat, against that great and terrible giant Goliah: whome he

smote

smote deade to the grounde; with the first throwe of his sling. And he himselfe was woont euer since that time to say (to shew the great boldnesse that he went withall vnto the warre vnder the confidence and conduct of the Lord, of whome he saw himselfe assisted in all his affaires) *I will not be afrayed for reme thousand of the people, that would beset me rounde about.* Whereby we may plainely see, that all they that liue in a true feare of God, and who by his promises assure themselues of his helpe & fauour: do not feare nor are affrighted with any thing whatsoeuer. Nay euen in death they are most resolute: as it appeareth in Dauid. *The Lorde is my sheepeheard, I shall not want; he* Psal. 23. 1. *maketh me to rest in greene pastures, and leadeth me by the still waters. He restoreth my soule, and leadeth me in the pathes of righteousnesse for his names sake. Yea though I shoulde walke through the valley of the shadow of death, I will feare none euill: for thou art with me: thy rod & thy staffe, they comfort me. Thou dost prepare a table before me, in the sight of mine aduersaries.* And we must not think, that this was a peculiar grace which God had bestowed vpon Dauid only: for it is common to all true beleeuers, as he himselfe doth testifie vnto vs. *They that trust in the Lord* Psal. 125. 1 *shall be as mount Sion, which can not be remoued,*

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Exod. 14.

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Ioſ.12. whereby they might eſcape. Ioſuah to whom God after the deceaſe of Moſes committed the charge of his people, and to make warre to thirtie and one Kinges, all of them mightie and hauing their people brought vp in Martiall feates, their cities ſtrong and well fortified, their men well appointed to fight: did he euer feare any of all theſe thinges? Did he not goe cheerefully againſt his enemies, making no more account of them and their forces
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but remaineth for euer. The reaſon whereby the
Mat.6.33. delaiers are toſſed, and withholden by ſo many
vaine feares, which hinder them from obeying
God readily, and ſeeking his kingdome and
his righteouſneſſe aboue all other thinges, is
for that they haue no true feare of God, which
woulde expell out of their heartes all other
feare, if it were once entered into them: But
ſo long as they lye ſtill in ther filth, and will
not once mooue themſelues to enter into the
Eſay. 59. Churche to heare the worde of God, to be
ſtrengthened by his ſpirite which doth accom-
panie it: they will ſtill tremble for feare, ima-
gining vnto themſelues feare, where there is
none. There ſhall neede as the Prophet ſaith,
Pſal.53.5. *But the ſounde of a leafe ſhaken*, To terrifie
Leu.26.38 them, and to exanimate them altogether.
Whereas being indued with faith they would
Mat.16.18 be ſo conſtant, that euen the verye gates of
hell, that is to ſaye, the counſayle and the
power of the Deuils, coulde in no wiſe
mooue them. If they will then be ridde of
this ſo weake and effeminate an heart, which
doeth intangle and hinder them from per-
forminge their duetie: let them haſten to
come into the Church? Which (as the Pro-
phet ſayeth) doeth bring foorth men chil-
Eſay.66.7. dren, that is to ſaye, hauing a ſtoute and a

manly courage: and who do not yeelde themselues easily, whatsoeuer sharpe and furious assaultes the Deuill and the worlde make against them. Nowe after wee haue spoken in generall of the vayne feare whiche they haue, and shewed that it proceedeth not from anye other thinge, then from the wante in them of loue and affiance and true feare towardes God: let vs nowe shewe the same more particularlye, and let vs handle euerye feare more seuerallye one by one. They doe alleage first the feare that they haue to indaunger the losse of their life. To whiche I aunsweare them, that trusting to saue it as they hope, to wit, in dissembling and withholding the trueth of God in vnrighteousnesse, and on the other parte, heapinge continuallye vnto themselues the wrath of God, by the Idolatryes and superstitions wherewith they defile themselues daye by daye, they doe loose it, as Iesus Christ sayeth: *He that loueth his life,* (and studieth to keepe it by vnlawfull meanes) *shall loose it*: And contrariwise *He that hateth his life* in this worlde, and doth not feare to forgo it for the honor & seruice of God, and for the confession of the name of Iesus Christ, and of the truth of the Gospel, *shall keepe it vnto life eternall*. Moreouer God Apoc. 12.5 Ioh. 12.25. Rom. 1.25 Rom. 2.5.

who hath geuen it vnto them is it not he alone which cā cōtinue it vnto thē, & can defend it a-
gainst al those that wold take it away frō thē: as
Psal.31.15 the prophet saith, *my times are in thy hād: deliuer me frō the hande of myne enemies, and from them that persecute me.* Furthermore in another place
Psal.97,10 *ye that loue the Lord, hate euill: he preserueth the soules of his saints: he will deliuer thē frō the hād of the wicked. light is sowen for the righteous, and ioye for the vpright in heart: reioyce ye righteous in the Lord, & giue thanks for his holy remēbrāce*
Psal. 17.8. Againe in an other place, *He kepeth al his bones not one of thē is brokē:* al these places do teach & assure vs that no creature whatsoeuer can hurt vs, either in our bodies, or any thing else, but by the permission & will of God; who keepeth vs as the apple of his eye, & hideth vs vnder the shadow of his winges. Moreouer what reason is there to preserue the life of the body, which is so vayne, so shorte and momentanye, so vn-
certaine, so frayle and miserable, in this worlde to loose the happye and eternall life, aswell of the bodye as of the soule in the kingdome of
Psal. 36.9. heauen. For God being the well of life and Ie-
Ioh.14.6 sus Christ the waye truth and the life; and the
Ioh.6. worde of God and faith being the two meanes
Abac.2. whereby God graunteth life vnto vs: if we be depriued of both these, that is to saye,

of

of all causes and meanes of life (as we are in deede being out of the Churche) be not the delayers aswell as the Apostates wonderfully deceaued, seeking and hoping to finde life in the worlde, where there is nothing but death and malediction. Furthermore do we not appertaine vnto Iesus Christ aswell concerning the body as the soule. Who hath redeemed vs by his death, and payed our ransome: *not with golde, siluer, or other corruptible thinges, but with his precious blonde*, which was the greatest price which could be esteemed in the worlde. Seing then we now belong vnto him, and not vnto our selues, and that he is Lord of our life, and of our death; is not the one and the other in his disposition, to doe with them, as it shall seeme good vnto him. And ought not we also to consecrate them wholly vnto his honour, and to haue them euer ready to employ in his seruice? And casting away all feares and dread that may withdraw vs or keepe vs backe from doing our dutie, & resting wholly vpon the prouidence of God, who hath promised to be alwayes with vs and to haue so great a care of our soules, and bodies, that euen one heare shall not fall from our head, without his will and speciall ordinaunce: Good God what maketh vs (I praye you) so to

Rom.14.8

1.Pet.1.18

1.Cor.6.20.

Mat.28.20

Mat.10.30

loue this life wherein there is no kinde of liber-
tie, no reſt, no pleaſure that is perfect, and that
is not entermingled with a thouſand griefes,
ſorrowes, and bitter vexations: and where at
all howers of the daye we are conſtrained to
ſee and heare againſt our willes innumera-
ble thinges which grieue vs; and which is
worſe: wherein we can not walke three ſtepps
but we ſhall meete with ſome offence, that
ſhall cauſe vs to ſtumble daungerouſlye and
offende our good God, to whome we are ſo
much bounde. And alas, what doth make vs
likewiſe to haue ſo great a feare of death, which
1. Cor. 15. is at this preſent ſo vnarmed, that there is not
ſo much as one ſtinge lefte vnto it to pricke
Act 2. 24. vs withall, nor a chaine, or coarde wherewith
to binde vs: which is the dore and entraunce
into the kingdome of heauen, and as a com-
miſſarye appointed and ſent of God to put
in poſſeſſion and enioying of life, glorye, ho-
Rom. 8. nour, peace, ioye, reſt, and all the perfect, and ab-
ſolute felicitie, which we poſſeſſe not here
in earth, but onelye by hope. Where is the
faith which we ought to haue of eternall life?
which can not be in our heartes but it ſhall
ſend awaye preſentlye all feare of death. Where
is the ſpirite of ſtrength and vertue from a-
Luk. 24. boue & that olde faith of the Martyres wher-

with

with they haue astonished the most cruell and fiercest tyrauntes of the worlde, and made Beelzebub himselfe the prince of the Deuills, with all his troupes and legions to tremble in Hell? Where are the inuincible courages which neuer yeelded either to the yron, or to the fyre, or to the teethe of Lyons, or to threateninges, or to armyes, or to anye torment that was set before them, were it neuer so cruell and horrible? For they had euer that before theire eyes, *If God be one our side, who can be against vs?* And that which the Prophete sayde seing the rage, of his enemyes, *The Lorde is with me: Therefore I will not feare what man can doe vnto me:* The delayers then thinke to be at more sauegarde being one mens part then on Godes, and that following the bande of the Idolaters and blasphemers they can not fall into the daungers whereunto they see the children and seruantes of God subiecte who do serue him and walke in his feare. But Dauid is not of this opinion. *It is better to truste in the Lorde, then to haue confidence in man: It is better to truste in the Lorde, then to haue confidence in Princes.* And otherwise, *Giue vs helpe against trouble, for vaine is the helpe of man: Thorough God we shall do valiauntly for he shall treade downe our ene-*

Math. 12. 24.

He. 11. 33

Rom. 8. 31

Psal. 118. 9.

Psal. 108. 12.

mies? Then to assure our selues sufficientlye both liuing and dying, we can not doe better then to cõmit our selues to his protection, who hath in his handes the keyes of life and
Apoc. 1. 18. of death: The delayers alleadge also vnto those that doe exhorte them to come into the Churche, to laye open themselues and to make publicke profession of their faith, as God hath commaunded them: that the feare wherein they are & of the losse of their goodes doth
Luk. 1. 1. hinder them, and that they will not be poore and naked, as commonlye those are who make true profession of the Gospell. Yea? but I demaunde of them, who hathe bestowed these goodes vppon them, and to what ende they haue bene geuen vnto them: is it not God, who being more liberall towardes them, then towardes manye others, doth make them welthier then their fellowes, that he may binde them vnto himselfe more straightlye, and giue them occasion to loue him more, and serue him with a more willing harte? and yet that which ought to drawe them nearer vnto him, and make them more deuoute & affectionate towarde his seruice, is that which doth withdrawe them, and maketh them altogether to forget it. Good Lord can they thinke that such a haynous ingratitude, shall in the ende remaine vn-

puni-

punished? and that God hath not as much power to punish it, and as much will to take it away from them or their children, as he hath had to bestow it on them? Let vs heare what Dauid sayth thereof. *The armes of the wicked* Psal. 37. 17
shall be broken, but the Lorde vpholdeth the iust men: the Lord knoweth the daies of vpright men, and their inheritance shall be perpetuall. They shall not be confounded in the perillous time, and in the daies of famine they shall haue enough, but the wicked shall perish, and the enemies of the Lord shall be consumed as the fatte of Lambes, euen with the smoke shall they consume away. The wicked boroweth, and paieth not againe: but the righteous is mercifull, and giueth: For such as be blessed of God, shall inherite the land, and they that be cursed of him, shall be cut of. Also in another place: *Their beautie shall consume, when* Psa. 49. 14
they shall goe from their house to graue: but God shall deliuer my soule from the power of the graue: for he will receiue me. Be not thou afrayd when one is made riche, and when the the glorie of his house is encreased: for he shall take nothing away when he dieth, neither shall his pompe descend after him. And in another place: *Surely euery man in* Psal. 39. 5.
his best estate is altogether vanitie: doubtles man walketh in a shadowe, and disquieteth himselfe in vayne: he heapeth vp riches, and can not tell who

shall gather them. Thereby it may appeare, how vncertaine the hope of those is, who by offending God, and disobeying him, thinke to keepe their goods, and to enioy them peaceably: seeing it is he alone that can giue them, and take them awaye, as it seemeth good vnto him. Moreouer, what auaileth it to haue many riches, if God do not blesse them, and giue vs the power to vse them aright? For we possessing them without his grace, except he stretche forth or extend his blessing vpon them, they can not serue but for our owne euill, and for a meanes to accomplish & augment our destruction, making vs the more sinfull before God. But what can it profite me to liue heere a very short time, enioying all the riches of the world with great labours, feares, sorowes, and defiances, if in the end of this life I be constrayned
Luk.16.23 to leaue them, as the naughty riche man, for hauing abused them? We doe roote out of our fieldes and gardens, thornes, bryars, and all weedes, which do hinder the growth and prospering of the grayne, and other good seede: why doe we not plucke out of our hartes also that couetousnes, and greedy desire, that hindreth the word of God (which is an incorru-
Luk.3. ptible seede,) from taking roote, and doth beat it downe, and smother it when it would arise?

Crates

Crates the Thebane, knowing that the goods of this world hindred the minde, from applying her selfe freely to the studye of Philosophy, tooke all that he had and threw them into the sea, saying: that he had rather drown them, then he should be drowned by them. Will not this poore Pagane rising from the dead, in the day of iudgement, condemne all those, which for the excessiue loue they beare to their riches, are gone astray from the true Christian Philosophy? that is to say, the word of God, where as they might learne to know God, and Iesus Christ, and to know themselues, and all the foolish vanitie of the world, which are the onely meanes whereby men can be saued. I would to God that all delayers, and all other persons, who are kept backe by their goods from entring into the church of God, to learne the way of their saluation, had soundly practised in the whole course of their life this one lesson of the Apostle: to wit, that *godlines is great gaine, if a man be content with that he hath:* and that hauing foode, and rayment, we ought to be by reason contented, seeing we haue brought nothing into the world, and that we can cary nothing away. And this of Dauid. *A small thing vnto the iust man is better then great riches to the wicked and mighty.* Let such per-

Ioh.17.8.

1.Tim.6.6.

Psal.37.16

sons consider diligently, that which the Apostle sayth, touching the desire of riches. *The desire of mone is the roote of all euill, which while some lusted after, they erred from the faith, and pierced themselues through with many sorowes, and are fallen into temptations and nets, and into many foolish and noysome lustes, which cast men into destruction and perdition.* And what a great and grieuous losse they sustaine, when to obeye their desires they lose the faith, and by consequent, the grace of God, which is the
Phil.3.8. welspringe of all goodnes. Saint Paule after he had knowen Iesus Christ, and the great riches which he bringeth vnto those which receiue and possesse him by faith: did esteeme no more of all those thinges whereof the flesh vseth to boast, then of dunge. So all those who (as he) haue soundly felt and tasted of the benefits which God the Father doth bestowe on vs, by the meanes and fauour of his sonne, do not now make any great account of world-
2.Cor.7. 13. ly riches, or of anye other earthly goods, but
Psal.62.10 possesse them as not possessing them, and not setting their hartes vpon so friuolous and so vncertaine things. As we see by experience in
Gen.12.4. the example of Abraham, who after that he had made a couenant with God, and beleeued that which he had promised vnto him,

that

that he woulde be his buckler, and his exceeding great rewarde, and that he woulde alwayes be with him, to guide and leade him in all his wayes, and defende him in all dangers, did not delay to obeye his commandement that he laide vpon him, to goe out of his owne countrie, to leaue all his inheritances, houses, lands and possessions, his parents, and friends, and generally all his commodities and eases, to goe (as it were at all aduenture vnto the place that he shoulde shewe him, nor to purchase land but so much as woulde serue him to make a common sepulcher for him, his wife, and his children, neither he, nor all his housholde to dwell otherwise then in tents and pauillions. Shewing thereby, that he esteemed himselfe as a pilgrime and straunger in this world, and that he waited for a citie in heauen which hath a foundation, whereof God is the workemaister and founder. Moses also since, being come to age, refused he not to be called the sonne of Pharaohs daughter? chosing rather to be afflicted with the people of God, then to enioy for a tyme the dainties of sinne, esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respecte vnto the recompence of the reward. The Apostles followed Iesus Christ

Gen.15.1.
Gen.17.
Gen.24.9.
Heb.11.9.
Heb.11.24

so soone as he had called them, and to followe
Mat.4.20. him readily lefte Father, mother, wife, children
22. friendes, houses, and all other thinges euen to
Luk.19. nettes and boates. And after they had conti-
nued a space in his company, and perceaued
the great treasures of the knowledge and wise-
dome of God that flowed out of his mouth,
as it were out of a liuely spring: then they for-
gat altogether the commodities & ease which
they had in their houses, hauing not any mind
to returne vnto them, for the pleasure and con-
tentement that they receaued of the wordes
Ioh.6. of life which he preached vnto them. S. Mat-
Mat.9.9. thew leaueth his custome, & his chief traffique
Luke.19.2 Zacheus the chiefe receauer of tribute, a man
riche and welthie, giueth liberally the halfe of
his goodes to the poore, and restoreth fourfold
if he had taken away from any man by forged
cauillation: so soone as the one and the other had
knowne Iesus Christ, and the great benefites
which he brought from heauen to those which
would receaue them on earth. And after that
Iesus Christ was ascended vp into heauen, and
the holy Ghoste being descended vpon the A-
postles, and the Church beganne to growe and
multiply in Ierusalem: All those that beleued
were they not together making all thinges cō-
mon, and selling all the possessions and goodes

to

to impart them vnto all, according to euery one his neede? Whereby it may appeare, that that which was propoũded heretofore is most certaine: namely, that the sence and feeling which we haue of Iesus Christ, and of the heauenly treasure which he bringeth vnto vs, doth impaire and diminish much the value of the earthly and bodily goods, the desire and loue whereof beginneth by litle and litle to fade away, assoone as we haue tasted of the other which are sound and stable, and which bring a true ioy vnto all those that doe possesse them. Moreouer, is there any good thing more to be desired then the peace & the rest of the spirit? and that our harts be euer constant and setled, to beare moderately all chances, mutations, and alterations that may happē, without troubling them, or being amased at them? Nowe there is nothing but the faith which we haue in Iesus Christ, that can bring vnto vs this great benefit: for it is he alone that is the Prince of peace, Rom. 5. and who is able to stil the stormes, & torments of our consciences, when they are oppressed with the feare which they haue of the wrath and iudgement of God, because of our sinnes: and that he dwelleth by faith in our hartes, Ephe. 3. doth make vs feele in them by his spirite, the remission that he hath obtained for vs by his Esay. 19.

death. But otherwise the desires doe neuer cease troubling them: and it is not possible for a man that is desirous to take any sound sleepe, to rest at his ease, because daye and night he is euer dreaming how he may satisfie all his couetous lustes: but it is in vaine, for they are insatiable and infinite. Euery man then is miserable, who for the feare he hath of forgoing some corruptible goods, which doe but torment him, loseth goods incorruptible, which woulde by and by content him, if he woulde receiue them when they are profered vnto him. But the moste parte of men thinke no more then brute beastes of any other life but of this. And therefore also they are not carefull, but onely to seeke those thinges which can set the flesh at ease, for that short time which they haue to liue in this world, without remembring at all what they shall aske, when by death they shall be constrained to forsake them. It is of them of whome Dauid speaketh, when he sayth: Psal.49.18 *While he liued he reioyced himselfe: and men will praise thee, when thou makest much of thy selfe: he shal enter into the generation of his fathers, & they shal not liue for euer; man is in honour, & vnderstandeth not: he is like beastes that perish.* Such persons seeme to be accursed, as the Serpent was, because as he, so they

also liue with earth, and yet are not afraid, that their hearts being buried in the earth, do rotte as all other things which are couered therwith. It is here where they make their paradise like Moules. For as Iesus Christ sayth: *Where their treasure is, there will their heart be also: & where their heart is, there will be their God: and where their God is, there will their paradise be.* O poore soules, that for an apple (as I may say) do giue ouer, not earthly paradise, as our first parents did, but the kingdome of heauen, where the maiestie and glory of God doth shew it selfe openly to the blessed spirits that be with him. Here it is, here it is (I say) where we should vse violence vnto our selues, and *plucke out not our eies, if they cause vs to offend*, not *cut of our hands* if they giue vs occasion to stumble (as Iesus Christ aduiseth vs) but cut downe euen to the roote this cursed desire which entangleth our harts, & hindreth them frõ lifting themselues vp on high from meditating and seeking those things that are heauenly, as all Christians that are regenerate, (that is to say) dedd and risen againe in Iesus Christ) ought to do, which those neuer did, in whom sin raigneth as yet. So that they are more possessed of their goods thẽ they possesse thẽ, & more seruants to their own affections then to God. They say also that the feare

Matt. 6. 21.

Mat. 18. 8.

which they haue of perſecution, and loſing their eaſe and reſt, doth withholde and keepe them backe from adioyning themſelues to the Church. Whereby they ſhew themſelues to be of a lither and cowardly hart, and altogether vnworthy of Ieſus Chriſt, refuſing to go with him to the battell that he maketh in their behalfe, againſt their enemies, wherein they are ſure to beare away the victorie, going vnder his banner and conduct: and beſides that, firſt to enioy a glory and immortall praiſe, & afterward an eternall and heauenly kingdome, in which they ſhall triumph for euer. For this is a true ſaying: *that if we ſuffer with him, we ſhall alſo raigne with him: if we deny him, he will alſo deny vs.* But I would gladly demaund of them, whether they deſire or hope one day to enter into paradiſe, and whether there be any other way to leade vs thither, then that which the ſonne of God hath traced out vnto vs? who ſayth himſelfe, that he ought to haue ſuffred, and to enter into his glory. To which alſo that agreeth which Saint Paule ſayth: *That by many afflictions we muſt enter into the kingdome of God.* And in another place: *All thoſe which will liue in the feare of God, and of Ieſus Chriſt, ſhall ſuffer perſecution.* For it is an ordinance of God which is generall, that if we be

Mat.10.

2.Tim.2. 12.

Luk.24.26

Act.14.22.

2.Tim.3. 12.

parta-

partakers of the glory of his sonne, we must be likewise participant of his crosse and tribulations. Will they thē that God, who is vnchangable in his counsailes & decrees, should breake them for their sakes; that by an especiall priuiledge he should except them from the commō rule, and exempt them alone from persecution, from which his owne sonne was not freed; when in great feare and horrible anguish of death, he desired his father, saying: *O my Father, if it be possible, let this cup passe from me.* Should they not content themselues with this condition, that their estate should be like to their Lord and Maisters? And yet it is better; for of all the children of God, there is none that hath suffred so much in this world, as the first borne; who was his naturall sonne, his onely sonne, his welbeloued sonne: and who alone was innocent and vndefiled amongest all men. Were it not a great shame for a man to request to be crowned, hauing not fought? and to receaue the price of the race, wherein he neuer ranne? that were to reape, hauing not sowen; and to gather, not hauing laboured? Doe not we feare least we shoulde be thought not onely too too fine and daintie, but also treacherous and disloyall, if whilest the other fight in the fielde couered on all sides with

Rom.8.17

Mat.26.39

Heb.7.26.

2.Tim.2.5

1.Cor.9.

dust and blood, weary & out of breath, & halfe dead for the great thirst which they indure: we should stay still vnder the tent in the shadow to refresh vs at our ease, by the bottels & flagons?

2. Sam. 11. Whē Dauid would haue sent the valiāt knight Vriah vnto his house, there to ly & delite himselfe with his wife being returned frō the cāpe, frō which he came by the cōmandement of his general, to bring tidings vnto the King of the army: excused himselfe frō doing of that which the king cōmanded, by a notable & excellent answer, God forbid (said he) that thy seruaunt should euer suffer so shamefull a reproch, that he hath lien soft in his house, whē his captaine in the war hath in his pauiliō laid on the straw bed. What shame then, or rather what impudēcy is it for the delaiers, to dwel still in their houses, drinking of good wine & making mery, & in the meane time they beholde their captaine Iesus Christ tied vnto the crosse; to whome is giuen vinegre to quench his thirst. The Rubenites Gadites and the halfe tribe of Manasses, thogh Moses by the cōsent of al the other tribs, had assigned vnto them their portion & dwelling in the lands which they had conquered on the other side of Iordan, vpon the two Amoreah Kings Sehon & the King of Basan: & for that cause, had nowe leisure to rest themselues,

their

their wiues, and their children, not taking any more paines in the trauels & labours of warre: neuertheles they would not inioy this reſt whileſt their brethren were in the fieldes fighting & conquering of the Chananits, & the reſidue of the land which God had promiſed vnto thē for their inheritāce; but with a noble & valiant hart did offer themſelues to go the foremoſt in the battell, & to be partakers of all the toiles & daungers of their brethren, vntill ſuch time as they alſo ſhould be ſetled & haue occaſion to reſt as they themſelues had. Which is an example of great courage, & which theſe weake and faint heartes, ſhould ſet before their eies to imitate: & conſider with themſelues what a reproch it is to eate the hony as drones when it is gathered, and refuſe in the meane time the paynes to goe into the fieldes to gather it. But what? Which of theſe two will they be? Children, or baſtardes? If they chooſe rather to be baſtardes, beſides the reproche they get thereby, they can not be heires. If they be children, they muſt be partakers of the chaſticements & afflictions which are cōmon to all the children, whereby they get their inheritance. Why doe they flye the croſſe and perſecutions of Ieſus Chriſt, ſeeing it is the badge and chiefeſt glorie of Chriſtians? Doe they thinke they

Heb. 12. &
Rom. 5.
Gal. 6.
Mat. 5. 11.

shall be miserable when they shall be iniuried, imprisoned, banished, robbed of al their goods? That their names shal stinke and be execrable to the whole world? and that euery euil word shall be sayd against them for Iesus Christ his cause? Nay contrariwise he pronounceth those happie, and sayth that it is one of the seales of our election to assure them that the kingdom of God doth belong vnto them, and that this narrowe way which they abhorre so much, is euen that which leadeth thereunto, and he pronounceth those wretched who desire riches, pleasures, and the honors of this worlde.

Mat.7.14.

Luk.6.24. *Wo be to you that are riche: for ye haue receiued your consolation. Wo be to you that nowe laugh: for ye shall waile and weepe. Wo be to you when all men speake well of you*: (for as he sayth in an other place) *that which is highly esteemed amongst men, is most commonly abhominable in the sight of God. I will visit all those who as wine rest vppon their dregs.* That is to say, which loue rather to wallowe and rot in their filth then to rise and hasten themselues to preuent the iudgement of God, and the day of his wrath. Which shall be vnto them no doubt a day of tribulation, & anguish, of darkenes and obscurity, of weping and gnashing of teeth. *The fearefull* (sayeth S. Iohn) *shall not enter into the kingdome of God: but*

Luc.16.15

Soph.1.

Apoc.21.8

shall haue their part (as also al vnbeleeuers, liars, and Idolaters) *in the lake which burneth with fire and brimstone, which is the seconde death: but he that ouercommeth, shall inherite all things, and I will be his God, and he shall be my sonne.* Shoulde not the threatnings of God so horrible, correct the feare of the most fearefull person in the worlde? And on the other side those excellent promises that God maketh vnto all those that shall be couragious, and who fighting manfully shall be victors ouer their enimies: ought they not to incourage & stirre vp the greatest coward that is, to take the whole armour of God, that is the breastplate of righteousnesse, *The shielde of fauth, the helmet of saluation, the sword of the spirit which is the word of God:* To resist the Deuils & the Lords of the world and gouerners of the darkenesse of the same and to fight against al the malicious spirits which are in heauenly places, & cast downe all imaginations & euery high thing that exalteth it selfe against the knowledge of God: and bring into captiuity euery thought to the obedience of Christ. The spirit of God which is a power frō on high, which by faith is communicated vnto vs by our regeneration, is it a spirite of feare, and not rather of power, of loue, and of a sound mind? How can they then that are destitute of

Ioh.17.20.
Chap.16.
2.Tim.1.7.
Eph.6.13.
1.Cor.10.5
Luk.24.49
Ioh.3.5.

this ſpirit, aſſure thēſelues in their conſciences that they are Chriſtians? But I do maruel much howe theſe perſons thinke that they may be of the church of Ieſus Chriſt, & in the mean time be freed frō perſecutiō, ſeing Ieſus Chriſt hath foretolde to all his diſciples, that in the worlde they ſhould ſuffer affliction, and that if he hath bene hated & perſecuted in the world, ſo ſhall they be alſo: purpoſing to teach thē therby, that iniuries & perſecutions can by no meanes be auoided of thē. Wherefore Lactantius ſaith, that it is the poeſie of the true church, to do good & ſuffer euill: in being the piller and the prop of truth, & as it were a witnes thereof, conſidering that the truth is, & hath bene of al antiquity odious vnto the deuil, who is the father of lies, & to all men who by nature are vaine & liers: but aboue all other to Princes & great Lords who loue to be flattered. Is it poſſible that either the true miniſters & ſeruāts of God, cā make a true profeſſion of preaching thereof, or his children beleue & folow it, not raiſing againſt thē by & by the ioint hatred both of men and deuils? So that the painters which woulde draw her, haue giuen vnto her a ſword in her hande, which ſhe thruſteth throgh the throte of him that beareth her. But that ought not to aſtoniſh vs, for howſoeuer it ſtādeth, ſhe wil in the end remaine victorious

Ioh. 15. 20. Chap. 16.

1. Tim. 13.

Ioh. 8. 44.

Pſal. 39. & 116.

3. Eſd. 4.

storious ouer all her enemies. And we are certaine that God who is the Father thereof, will vphold all those that will freely embrace her & wil destroy, not only those, who by hatred, & because they are possessed by the deuill, do reiect & fiercely resist it: but also those who for feare lest they should incurre the hatred & the euil wil of the world, do loue rather to dissemble & delay time with the enemies, thē to ioyne thēselues to the companies of her frieds, & put themselues vnder her banner to defend her. Ought we not to thinke that to preserue faith and other graces and vertues which God hath ingrafted in vs, it is needefull that they should be practised? And that without exercise they doe rust, and become in tyme cankered as Iron &, in the ende come to nothing? It is then for our profite that we shoulde haue enemies, whiche make warre continually agaynst vs to exercise vs. For that maketh vs vigilant, strong and ready, as Sainte Paule sayth, *My power is made perfect through weakenes, verye gladlye therefore will I reioyce rather in my infirmities, that the power of Christ may dwell in me. Wherefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake then am I strong.* 2.Cor.3.9. Seneca sayth, that vertue will fayle,

and fade away, if she haue not an aduersary, who in exercising of her doth make her to florish. Let not the delayers then alledge anye more either their persecutions, or their infirmities, to excuse themselues withall from entring into the Church: for both the one and the other ought to driue them vnto it. The crosse, because it is an occasion to fight; and fighting a meane to come vnto the glorye, honour, rest, crowne, happines, and felicity, whereunto they aspire: and their infirmity, to the end they may be strengthened: for the church is the schoole wher al vertues are learned, but especially magnanimity & constancy which do stil accõpany faith: to cause her to contemne death threatenings, dangers, prosperity, aduersity, and all other frayle and corruptible thinges. Is it possible that hearing so many excellent promises of God, whereby he doth make vs certaine for euer of his presence and fauour, and that he will neuer forsake vs either in fyre, or water: but wil keepe vs euer in our ingoinges and outgoinges whether soeuer we walke. And after seing so many examples, of those who being vpholden by the spirite of God in the church, haue bene inuincible against all temptations and tormentes, is it possible but that we should be encouraged? And although we were more fearful

Mat. 16.
Psal. 46.
Esay. 43. 2.
Psal. 83.
Psal. 121.
Heb. 11.

then

then heartes, is it possible (I say) that following so many valiant captaines and champions, we should not be vnder their conduct as bould as Lions? Hasten you, o ye delayers to enrowle your selues among the company of olde beate souldiers that neuer fledd back for any assault whatsoeuer was made against them, and who continually esteemed the glorye of God and of his trueth dearer, then all the dainties of the worlde. There be some also that feare to be expelled out of their owne countrye where they are had in honour, and haue great offices and gorgeous houses; where they, their wiues, and their children, be at their ease and well prouyded of all those thinges they neede, dare not commit themselues to the church; lest that persecution comming, they be in daunger to loose all their commodities. To aunswer particularly to all that which they obiect, I saye first, that the true countrey of a Christian man (as saith S. Basill) is the Church wherein he is borne a newe: and where he hath his father, his mother, his bretheren, and friendes, his dwelling, his goodes, & his inheritaunce. And I say furthermore that it is the best, happiest and most delightfull and pleasantest soiourning that is in all the world. For it is the gard on which God hath plated, which he himselfe Ioh. 3.

hath tilled, and wherein he taketh all his delight; where the trees of righteousnes, the blessed plantes of the house of God, the tree of the knowledge of good and euill, and the tree of lyfe, which is alwayes greene are to be found. besides there are the cleere riuers and springes,
Cant.4. of the water, of lyfe, springinge to life eternall: There are also the sweete flowers, the smellinge of the lillye, the roses, the camphire, the spikenarde, the Lauender, saffron, calamus, cynnamon with the trees bearing incense, myrrhe, aloes, with all other
Apoc. 21. chiefe spices: And to conclude there is the golde, and pretious stones, the most rare
Esay.5. and excellent that can be founde: desired and wished for. It is the vine of the Lorde which he hath adorned: withall the greatest excellencies that can be wished, to take his pleasure therein. If then God do contente himselfe to dwell therein, as in the statelieſt pallace, as in the gallanteſt garden of pleasure that he hathe: shoulde not this dwelling like vs? Moreouer, is not our habita-
Phil.3. tion in heauen? since we are heauenly plantes (as Plato sayde) and that we are risen with Iesus Christ. Wherefore then haue we our heartes still in the earth, to seeke the thinges that are beneath? why doe we not lifte vp our

selues

selues to heauen, where our treasure is? when it was demaunded of Socrates from whence he was? He aunswered: I am a citizen, and burgesse of the worlde: Shewing by his aunswere, that a good man ought to esteeme the whole earth to be his countreye, and that there is no place so desolate or so waste, nor any Nation so barbarous, in whiche God doth not lodge and place his, when it pleaseth him to call them from their natiue countrye, to place them els where, where hee knoweth they will fructifie best. As we see in the examples of Abraham Ioseph, Mardochie, Daniell, all whiche came to highe estates out of their owne countrye. There was an oulde father who sayd, that honest men, yea euen the faythfull ought to be like vnto Torteises and Snayles, and carye still their houses aboute with them. For they whiche builde in one place, thinkyng euer to dwell there, deceiue themselues, and do not consider that the condition of the Christians in this world is not to haue any certaine house or Citie: but to be in it as trauailers & pilgrimes, now in this place & anone in another. And so passe therein as pilgrimes and strangers, not restyng our affections in

Coloss. 3

Eb. 13.
1. Cor. 4.
Heb. 11

any place: but so long as God shall appoint. Briefly we ought to builde, purchase, and possesse, as though we possessed not, and vse the worlde and all the thinges that are therein, as though we vsed it not: as the Apostle sayeth, that *The fashion of this worlde goeth awaye and there is nothing certeine therein*. If our earthly affections were well mortified, and the worlde were well crucified vnto vs, and we vnto the world, as we ought to be, we shoulde not be so curious or so coy in all these things, which doe but serue for the body and for this present life, as we are. For verie little or nothing at all is needefull to content a minde which desireth nothing but that which is necessary to maintaine it selfe. This vnsatiable desire then which we haue to dwell at our ease, and onely caring to leaue our houses well stored and furnished of all thinges that may be desired for delight, can not proceede from any other cause, then from too too great desires of those superfluous things and of a false opinion which we haue, that without those thinges we can not liue commodiously. For if we coulde content our selues with the thinges which are necessarie for the preseruation of this life, we coulde not haue so little but it would suffise vs. We would not feare that seruing God, lodging, foode, or garments

1.Cor.7. 30.

mentes should neuer fayle vs, in what place soeuer we should be, were it in the middest of Scythia. Iacob slept at his ease though he were in the fieldes in the rawnes of the night, and had but a stone vnder his head for his boulster. Elias contented him selfe for a meale to haue but a cake baked vppon coales, and a pott of water. So Ihon who was apparalled but with cammels heare, and was nourished but with locustes and wilde honie, was contented therewith. The Apostles hauing barlye bread with two or three little fishes broyled vpon the coales, with a little water, desired no more. Daniell and his fellowes which were fedde onely with herbes were fatter and in better case then the other children which were serued with the Kings dishes. And Iesus Christ the sonne of God being in the worlde had not where to lay his head: and yet none of all these euer wanted any thing that was necessarie for the preseruation of their bodelye life. Trew it is that God sometimes to proue and put in practise the faith of his children and seruauntes, or else to make them knowen that they may serue for examples to others, doth driue them to great necessitie: so that it seemeth he will giue them ouer or else that he hathe forgotten them. But he neuer faileth to be

Gen. 28. 11
1. Kin. 19. 6
Mat. 3. 4.
Luke. 19.
Dan. 1.

ready at the verie houre and instant, wherein they haue most neede of his helpe, making them to vnderstande and proue abundantlye the remembraunce that he hath of his promise and care, to succour his, when neede requireth. Whereof Paule warneth the Corinthians and all of vs, that we be not discouraged. 2.Cor.4.8. Though sometymes being in affliction, we be brought to the pinche, sayeth he, yet are we not in distresse, being in pouertye, we are not destitute: being persecuted, we are not forsaken: being caste downe, we perishe not. Psal. 66.9. And Dauid to this purpose sayeth: *He holdeth our soules in life, and suffereth not our feete to slippe: for thou, O God, haste proued vs, thou haste tried vs as silver is tried, thou haste brought vs vnto the snare and laide a streight chayne vppon our loynes. Thou hast caused men to ride ouer our heades. We went into fyre, and into water, but thou broughtest vs out into a welthie place. I will goe into thy house with burnt offrings and will paye my vowes.* Heb.13. Hauing then so manye promises of God that he will not leaue vs, nor giue vs ouer, that in seeking his kingdome, and his righteousnes all temporall charges shall ouer and besides be administred vnto vs; Mat.6. 1.Pet.5. Let vs then caste all our care vppon him, and assure our selues that he wil be careVi full

full to prouide all thinges that shalbe necessarye in what place soeuer we doe remaine. I saye necessarye, and not superfluous: for what neede haue wee of them: when we maye be without them: And moreouer they hinder vs and encrease the cares and vexations of our mindes, and finallye they serue for nothinge else, but to kindle and stirre vp the concupiscences of our flesshe. Which we shoulde mortifie. *Ye aske* (saiethe Saincte Iames) *And ye receaue not because ye aske amisse, that you might consume in youre owne lustes.* Iam.4.3. Let vs then take heede that we so rule all our affections, that hauing our foode, and wherewithall to couer our bodies, that is to saye, our daylye breade: whiche we aske euerye daye of God, we contente our selues therewithall. And then we shall knowe by experience, that God neuer faileth to prouide in tyme for all the necessities of all those that hope in him, and call vppon his name. For that which maketh as so to mistruste pouertie, and to feare that entring into the Churche to serue God sincerely, wee shoulde haue great discommoditie through the wante of manye thynges: is because we couet to many thynges to satisfie not our necessities

but rather our delights and pleasures. When then our desires shall be well gouerned, and brought vnder the yoke of reason, whiche will keepe them vnder through, sobrietie and temperance, we shall not feare, but that we shall haue euer in all sufficiencie that, which is needefull for vs. If they feare the losse of their offices, and that keepe them backe from the seruice of GOD: let them call to remembrance that whiche the Prophet saith, speaking vnto God, in the griefe he had, to see himselfe banished from his house. *Behold, O GOD, our shield, and looke vppon the face of thyne annoynted. For a daye in thy Courte, is better then a thousand other where: I had rather be a dore-keeper in the house of my GOD, then to dwell in the Tabernacles of wickednes.* The honours then, and the great offices which either we haue, or hope to obtaine in the Courtes of Kinges and earthly Princes, ought not to hinder vs from enteruig into the house of GOD, wherein wee cannot be so base, but we shall be higher then all the Lordes, or moste famous and noble men that are in the worlde: as Iesus Christ shewed, speaking to the people of Iohn Baptiste, whom he preferred before all other men. *Verily I saye vnto you, amonge them whiche are*

Psal. 87. 9.

Mat. 11. 11.

begotten

begotten of women, arose there not a greater then Iohn Baptist: notwithstanding he that is least in the kingdome of heauen, is greater then he. For all the seruantes of GOD, and all Apoc.19.
chose that are in his kingdome, be all Kinges and Priestes, and Iudges of the world, and of the Angels. All that then, which we could possibly lose in the worlde, we doe recouer, to followe Iesus Christ; not two folde or foure folde, but an hundred folde: and ouer and besides life euerlasting, which can not be measured. Which Moses considering, he was not Heb.11.25
grieued to giue ouer the kingdome, and all the glorie of Egypt, to serue God, to couple himselfe with his people, and to be partaker with them of all their afflictions, which were more deare vnto him, then all the riches and royall wealth. The chiefest Gentlemen and Officers in the Court of the Emperour of Constance, it being preferred and permitted vnto them to keepe their Estates and the seruices of their Lorde, so that they woulde forsake their Religion: chose rather to forgoe all the honors and fauours of the Court, then decline neuer so litle from the pure and lawfull seruice of God: which the Prince perceiuing, kept them in his house, and continued vnto

them and made them an assurance of all their estates and offices. And contrariwise sent all from his house and out of his seruice whiche had offered to leaue their Religion and serue him, deliueryng vnto them a sentence worthye remembraunce, that seeyng they were faythlesse vnto God, it was not possible they shoulde euer be faithfull vnto man. When the Emperour Diocletian made a proclamation of the generall persecutions, which he and his fellowes had purposed to make agaynst all the Churches that were established within the dominions of the Romaine Empire, the Gouernour of Nichomedia whiche was a Citie in Asia where the Court of the Emperour laye, In the whiche the proclamation was first published, went into the common place where it was set vp, and in the presence of all the people pulled it downe and rent it as a thyng full of iniquitie, and done agaynste God, and agaynste all reason. Whiche beyng signified vnto the Emperour, he commaunded him forthwith to be put to death. Now as they talked in the euenyng in the Pallace, of the death of this Gouernour, and of the great constancie whiche he had shewed vnto the ende,
Euseb. three Gentlemen of the chamber whiche were

most

moſte in credite, and whiche were the forewardeſt, in the Court, namely Peter, Gorgogne, and Dorotheus, began to defende his innocencie, and to holde that he was vniuſtlye condempned, and that in no wiſe he had offended his Maieſtye, or done any thynge agaynſte duetye, oppoſinge him ſelfe vnto a cruell and barbarous Proclamation, whiche was made agaynſte all right and equitie: and though the Emperour who loued them deſired to ſaue them, and to withdraw them from their Religion, promiſed vnto them the chiefeſt offices in his houſe, and the greateſt gouernementes in his Empire, neuertheleſſe he could neuer obteyne any thyng at their handes, nor preuayle with them in any ſorte ſo farre, but that they ſtill rather choſe to giue ouer the profers whiche he made vnto them, and euen looſe their liues, then to ſaye or doe any thynge whiche ſhoulde derogate neuer ſo little from the Religion and ſeruice of God, and from the duetye whereby they were bounde vnto him. Valentinianus beyng ſollicited by Iulian the Emperour, to forſake his Religion, if he ment to continue in the office and charge of his Coneſtableſhip whiche he had beſtowe vppon him, as

well in recompence of his seruices, as in consideration of his vertues, made no difficultie to yeeld ouer presently his office into the handes of the Emperor, to dispose it at his pleasure, being fully resolued to perseuere constantly in his religion, and shewe by deede that there was nothing in the world so great, that could be more deare or pretious vnto him, then the seruice of God. The delayers shoulde propounde vnto themselues suche examples to imitate, and following the heroicall vertue of those great men, shoulde preferre the feare of God before all other thinges, and not doe as Pilate did, who for feare he shoulde incurre the displeasure of the Emperour, and
Ioh.19. lose his office, condemned Iesus Christ: or as the Princes, who louing the praise of men more then the praise of God, durst not make
Ioh.12. manifest the faith which they had in him, and in his doctrine which they hearde preached. There be some also which alledge their wiues and their children, whome they can not forsake with a good conscience, and in the meane tyme are not afrayd to abandone God, whose honour ought to be more deare vnto vs, then the verye saluation of our owne soules: for if our death could serue to aduance it, we must no more spare it in this case, then our life,

considering he is as well the Lorde of the one as of the other, and that he hath created vs, and all other thinges for his glorye. It is then too too great ingratitude in men, when the wife and the children, and other innumerable goods which GOD hath bestowed vpon vs, to prouoke vs to serue and honour him: are contrariwise an occasion to coole vs; and in the ende altogether to withdrawe vs from his seruice. It is true in deede, 1.Tim.5. that we ought to haue a singular care of our familie, and of all those which are of our housholde: loue our wiues, and our children, procure their good and their saluation, as muche as lyeth in vs, yea but the best meanes that we can inuent to that ende, is it not that wee shoulde instruct them as well by worde, as example? to knowe, loue, and feare GOD, sithence he doeth promise his grace, and all happinesse to those that shall Exod.20. loue him, and keepe his commandements? Thou doest then accuse thy selfe hypocrite, when thou wouldest excuse thy selfe: For if thou louedst thy wife and children, as thou sayest, thou wouldest bringe them to the Church of God, and wouldest shew them by thine example the way to followe and enter

in. For it is the schoole and only place, where it is possible for anye man to learne to be happie; and if they refused to followe thee being not drawne of the Father, without whose fauour none can come to Iesus Christ: thou art yet at the least discharged of thy dutie towardes them, and towardes God. But what if a woman be so willfull, that she will torment her husband without ceasing, if he doe not consent vnto her to commit idolatrye, and goe to the Masse with her: ought he not in this to obeye her, to liue with her in friendshippe, and to continue peace in his house? To aunswere to this question, when that chanceth, it is a great temptation for the husbande, who ought then to praye vnto God earnestly, that he woulde strengthen him to abide constantly in the obedience of his holye will, without declining from the same in any
Gen.3. sorte. And not doe as Adam did, who willing to please his wife, displeased God, breaking his commaundement, whereby a thousande and a thousande euils ensued vnto him,
1.King.11. and all his posteritie. Neither as Salomon, who to the ende he might not offende the strange woman which he had taken to wife, against the commaundement of God, was by them brought euen to that poynt: namely, to build

Temples

Temples to their Idols, and forgate himselfe so muche, that he worshipped and offered sacrifice vnto them. Which was the cause that of three parts of his Realme, two and more were taken away from his sonne Reheboam, and translated to Iereboam the sonne of Nebat. If there had bene founde in olde time amonge the people of Israell, a woman which woulde haue entised her husband to goe and serue straunge Gods, the husband was commaunded by and by to make her knowen vnto the Magistrate, that she might be condemned, and after sentence giuen, that he might cast at her the first stone to stone her. So farre was it in those times from the husbands to be permitted to beleeue their wiues, & to obey them, & worship strange Gods with them. Let them then alledge no more such excuses to cloke their disloyalty. There are some also, who when they are vrged to enter into the Congregation of the Church, that alledge for their excuse, that it is good to waite vntill all things be at a better staye, and more at quiet: but they staye, for that they will not be of a long tyme ready: for doe they thinke that the Deuill, who beareth a deadly hate against the Church, & who hath sworne to make warre euen from the beginning of the world, will euer cease to pro-

1. King. 12.

Deut. 13.

Gen. 3.

woke & stir vp by al means possible, the tyrats, the heretiks, the Philosophers, the hypocrites, & the whole synagogue, with all her adherents against it, to persecute it especially in these last
Apoc.20. times, wherin he is loosed & more fierce then euer he was before, seeing the day of his iudgement draweth neare, wherin he shal be condēned to the bottōles pit of hel for euer. Do they
Apoc.9. think also that the 2. Antichrists, that is to say, Mahomet & the Pope, the one in the East, and the other in the West, would not striue with al their might to maintaine their tyranny which they haue vsurped in the Church of God, & to this end, they would not endeuor stil to put out
2.Thes.2. the light of the gospell & of the word of God, which is the sword wherby the one & the other shall in the end be destroied? Doe they thinke moreouer, that the truth can be without enemies in the world, where the deuil the father of lies, beareth rule? & men being liers & vnfaithfull by nature, be his bondslaues? Moreouer,
2.Tim.3. what doth the Apostle promise vs more in the end and latter age of the worlde? *This knowe* (saith he to Timothe) *That in the last daies shal come perillous times: for men shal be louers of their owne selues, couetous, boasters, proud, cursed speakers, disobedient to parents, vnthakful, vnholy, without naturall affection, truce breakers, false accu-*

sers

sers, intemperate, fierce, despisers of thē which are good, traiterous, heady, highminded, louers of pleasure more then louers of God, hauing a shewe of godlines, & denying the power thereof. And hath not Iesus Christ admonished vs & foretold vs, that there shall be so great tribulation, as was not from the beginning of the world, nor is at this present, nor shal be hereafter? We must not then hope that in this wretched world, where good men are abased, & where there is no faith, no law, that can hold backe the malice of men, that we shal euer haue rest that shal be permanēt or sure: By reason wherof the delaiers must not flatter thēselues, nor feede this vaine hope, nor thinke that in the Church of Iesus Christ, so lōg as it endureth in the world, there should euer be peace, which wil not be troubled by the deuil & the wicked. Let vs tary to se those happy times, & enioy that rest which we desire, vntill Iesus Christ put all his & our enemies vnder his foote stoole: & that the son hauing abolished al principalities, & all powers, & strength, & giue the kingdome to his Father, God be all in all. Finally, there are some that alledge for their excuse, when they are exhorted to come to the Churche, that they praye vnto God in their houses, & that is sufficient for them: but they abuse thēselues 2. waies: first, in that they

Matth. 24.

Psal. 12. & 119.

Psal. 110.

Heb. 1. 1. Cor. 15.

thinke that beinge out of the bodye of the Church their praiers and other exercises can be acceptable vnto God: for if the father approueth no oblation but that which is offered vpon the altar, that is to say which is presented vnto him by the sonne, howe can they assure themselues that their praiers are heard & granted of him, seeing they are not members of the bodye of Iesus Christ? And also that they be cast of and denied of him, which knoweth his sheepe and those which are in his sheepefolde.

Ioh.10. *My sheepe* (sayth he) *heare my voice, and I know them, and they follow me.* Considering then that they doe followe not the pastor and heare not his voice. Thereof it insueth that they are not numbred among his sheepe, and consequently that they and all that proceedeth from them is abhominable before God. Therfore he saith, speaking of such persons who being separated from the Church content themselues to make

Matth.7. their praiers priuately. *Euery one that sayth vnme Lord, Lord, shall not enter into my kingdome of heauen: but he that doeth the will of my father which is in heauen. Many will say vnto me in that day, Lord, Lord, haue we not by thy name prophesied, and by thy name cast out Deuils, and by thy name done many great workes? And then will I professe to them I neuer knew you: depart from me*

ye

ye that worke iniquity. Let vs then conclude, that the praiers which are made at home, & priuatly done by some particular man can not be acceptable vnto God if he be not a member of the Church, and he can not be a member of the Church, except he be vnited with the body & the head. For those that thus withdrawe themselues from the assemblies, whatsoeuer exercise of religion they performe in their houses, they make a sect by themselues, and by consequent are excõmunicated. The seconde is, that a faithfull mã ought not to withdraw himselfe from frequenting of the assemblies, which be made in the name of God by his people in certaine daies that are appointed, wherin they are called together, to sanctifie publikely his name for the reasons which followe. First of all, it is forbidden them, *Let vs consider one an other* Heb.10.24 (sayeth the Apostle) *to prouoke vnto loue and to good workes, not forsaking the fellowship we haue among our selues, as the maner of some is: but let vs exhort one an other, & that so much the more, because ye see that the day draweth neere. For if we sinne willingly after we haue receiued knowledge of the truth, there remaineth no more sacrifice for sinnes, but a fearefull looking for of iudgement, and violent fire, which shall deuour the aduersaries.* And afterward when God comman-

deth euerye one so expressly to sanctifie the day of rest, is it not to the end that the people may more conueniently assemble themselues, to heare the worde of God preached, and by their confessions, praises, and publike praiers, whiche they make together, ioyne and vnite themselues still more and more, in the one and selfe same faith and religion, and waite for the performance of the promises which God hath made to be in the midst of such assemblies, and to powre vpon them aboundantly his spirite, his graces, fauors, and holy blessings (as Dauid saith) *As the dewe of Hermon whiche falleth vpon* Psal.133.3 *the mountaine of Sion: there the Lorde appointed the blessing & life for euer.* And this is the reason why this good & wise king esteemed so much these holy assemblies that there was nothing in the world more deare and pretious in his eyes, then to be in the middest of them, at the dayes wherein they were called together, as it appeareth by an innumerable multitude of places in the Psalmes. *O Lord I haue loued the habitation* Psal.26.8. *of thy house & the place where thine honor dwelleth.* And in an other place, *Send thy light & thy* Psal.43.3. *truth: let thẽ lead me: let them bring me to thy holy mountaine and thy tabernacles.* Againe other where: *I will praise thee with my whole heart:* Psal 138.1 *euen before the Gods will I praise thee. I will*

worship

vvorship towards thine holy temple, & praise thy name, because of thy louing kindnes & for thy truth. And in many other places he sheweth the delight which he had to resort to the publike cōgregatiōs of the church, & the singular pleasure & contentation of minde he receiued in them, & doth teach euery one by his example to seke after & frequent thē, because there is no better means to preserue, nourish & increase faith thē that: & to be edified in the knowledge & feare of God, & in all true kind of godlines & religion, as the Apostle teacheth the Corinthians & the Ephesiās. Moreouer those that abstaine frō thē do they not detest the church of God & Iesus Christ, who is euer in the middest of those that are gathered together in his name? Doe they not make themselues vnworthy, of the great blessings that God imparteth to them so aboundantly, as though they were heathen and publicās? Do they not forsake the company of Iesus Christ of the Patriarchs, prophets, & Apostles & of al the elect children of God, which are all members of the church? To go to the bastards the Ammonits & the Moabits, who by the ordinācе of God were in old time banished from the tabernacle and from the couenant of God. O wretched soules which do not knowe the dayes of their visitation & who turne their

Rom. 10. Matth. 10. Matth. 7. 1. Cor. 14. Ephes. 4. 1. Cor. 11. Matth. 18. Deut. 23.

backes to the ſheepehearde when he ſeeketh them, and ſhut the dore on him when he commeth to knocke. But to come to the ende of this ſpeech and treatiſe, I ſay in a word that the delayers whatſoeuer faith they ſuppoſe or feigne themſelues to haue. They are indued with none at all: for the true faith is alwayes
Rom.10. ioyned with confeſſion (as the Apoſtle ſaith)
Matth.10. which ought to be publike and in the ſight of
Matth.5. men: for our light ought not to lye vnder the buſhell but to be *Set on high vpon a candleſticke to lighten all thoſe that come into the houſe* We
Apoc.7. ought to beare the badge of our Sauiour Ieſus Chriſt in our foreheades, which is the place moſt eminent and apparant in all our bodie, we ought not to hide our ſcarfes, nor to turne our coates, nor feare to be knowne by our liuery to the ſouldiers of Ieſus Chriſt. He hath died for vs, not ſecretly, in an vnknowne corner, or cloſed frō the knowledge of the world: but in the open place of the ſculles, where they
Iohn.19. had wont to execute the guiltie and euil doers, and was lifted vp on high on the croſſe betweene two theeues, and hath dronke & ſwallowed vp this ſhame & ignominy in the middeſt of the world, that we might be honoured before God. What vilanous and deteſtable ingratitude then is in them, which woulde diſ-

ſemble

ſemble that, and conceale ſuch an act to, as all the trumpets in the world can not ſufficiently ſound, and ſpread abroad? He is not aſhamed euen nowe that he is in his glory to acknowledge and auouch vs for his brethren, and ſhall we be aſhamed to confeſſe him to be our Sauiour? God by his grace and perfect goodnes, grant to the delayers, to know and vnderſtand betime the great fault which they commit, by diſſembling ſo long: that they may by a true repentance ſpeedily preuent the fearefull iudgement of God which hangeth ouer their heads if they haſten not. So be it.